

THE CHRISTIAN WORKERS MAGAZINE

Vol. XVII

MARCH, 1917

No. 7



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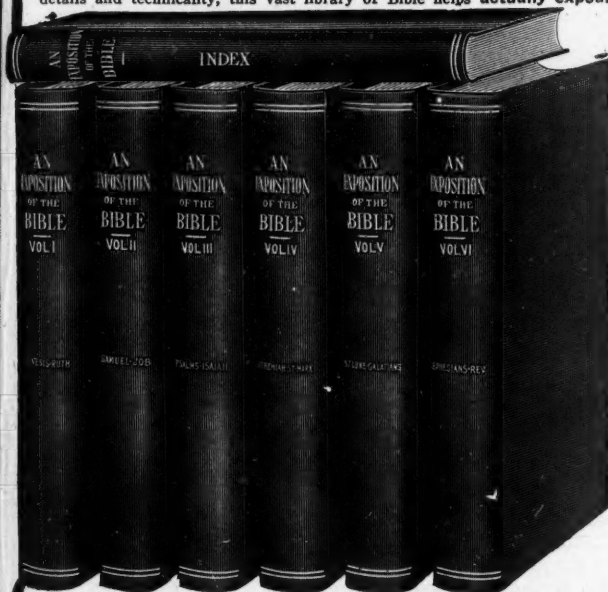
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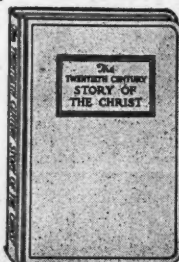
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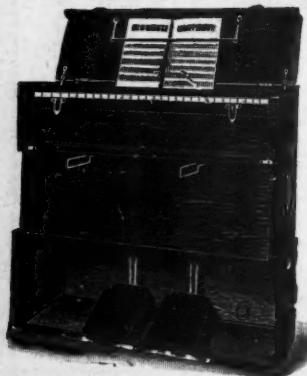
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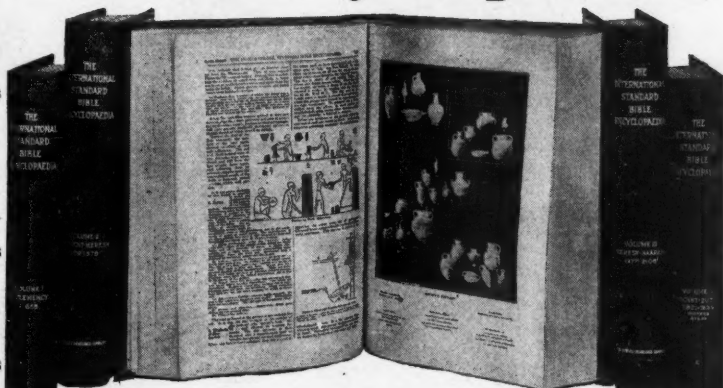
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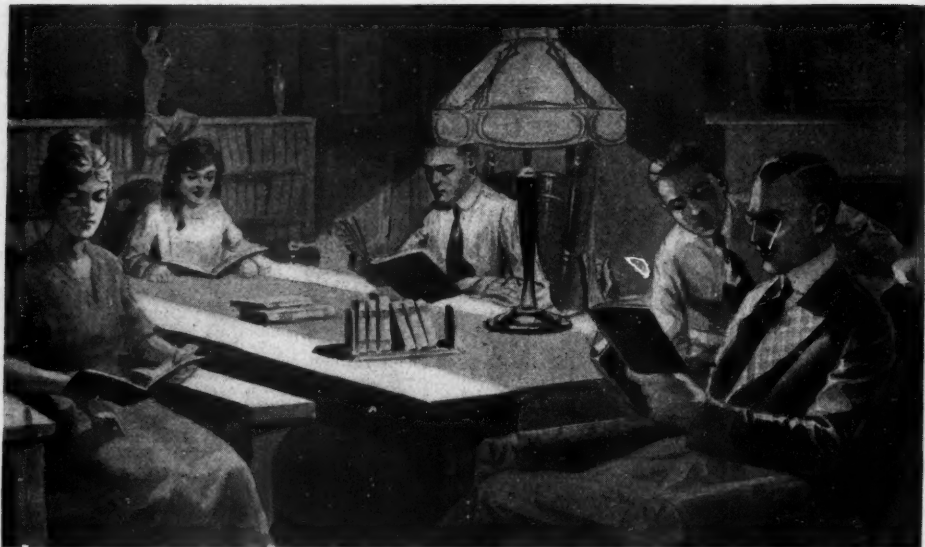
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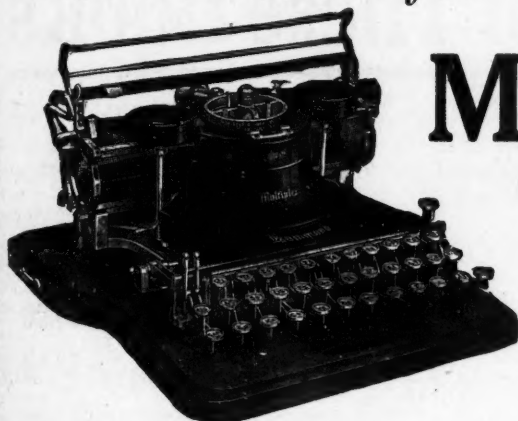
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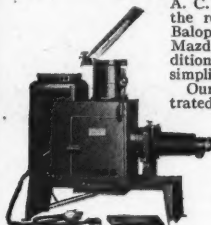
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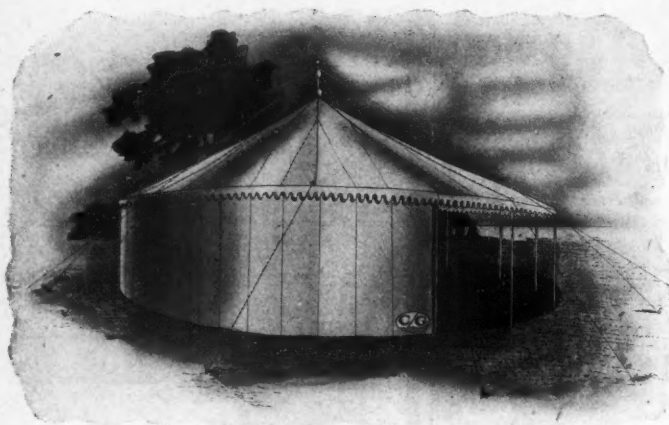
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Mr. Tulloss says that the reason most stenographers can't typewrite faster is simply because their fingers have never been trained to be dextrous and nimble—as, of course, they must be in order to write easily at high speed. He says that if it is important to train the fingers gymnastically for piano playing, it is doubly essential to train them in this way for the typewriter. So, he has developed a system of gymnastic finger exercises to be practiced away from the machine, which authorities say is the greatest step since the invention of the typewriter itself. In actual use it is producing results in days which ordinary methods have never been able to produce even in months of steady practice. The resultant salary-increases have been exactly in accordance with facts stated above—the high speed has quickly brought salaries of \$25, \$30, and even \$40 weekly. Mr. Tulloss has hundreds of letters written by students, which prove every statement he makes.

Mr. Tulloss has written a very interesting 48-page book called "The New Way in Typewriting," which explains his wonderful system in detail and tells how he is teaching it direct by mail to students in every part of the country. A copy of this book will be mailed free to any reader of this magazine, if the request is made promptly to the Tulloss Typewriting School, 5223. College Hill, Springfield, Ohio.

If you are in any way interested in this latest development of the typewriting situation, which is bringing big pay and new opportunities to thousands of formerly underpaid stenographers, I can only urge you to send for this book today.

Please mention Christian Workers Magazine when writing to advertisers.

Letter No. 3 From

The New Covenant Mission to the Jews

Reed and Crawford Sts.

PITTSBURGH, PA.

Dear friends: The spontaneous response received to our monthly letter from the Christian Workers Magazine readers proves that God's people have an open ear to the call of a good cause. *The mission to the Jews is an appealing cause.* It was neglected only too long. *It is a most promising one,* for the conversion of the Jews means the hastening of the conversion of "all the Gentiles," Acts 15:17. What a glorious prospect! Tell it in Gath! See the Word of God concerning *His plan and program.* Isa. 27:6; Ezek. 37:11-14; Zech. 8:23; John 4:22; Rom. 10:12; 11:15. In terms of these Scriptures it means

"WIN THE JEWS AND YOU WIN THE WORLD!"

We have spoken of the far-reaching aims, purposes and work of the *New Covenant Mission*, to give the Gospel of Jesus Christ to the *Three Million Jews of America.* Our charter calls for a national activity. Your money is stewarded by a Board of Directors, consisting of twelve representative pastors and laymen (Interdenominational). We want you to become one of us in consecrated service for Israel. *The work is supported entirely by the spontaneous free will offerings of the Lord's people.* Help us to Help!

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(Rev.) Maurice Ruben, Reed and Crawford Streets, Pittsburgh, Pa.

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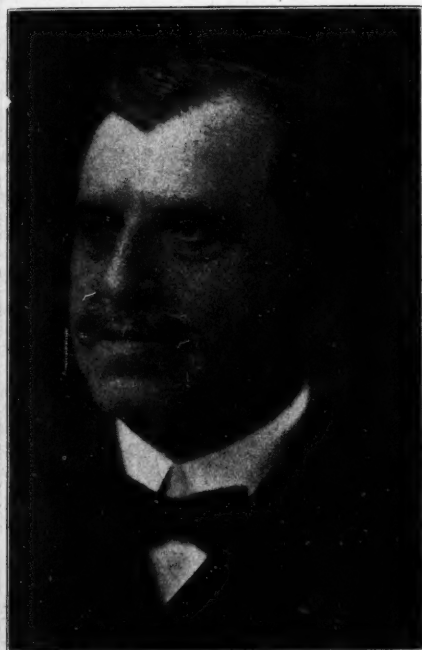
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808 N. LA SALLE STREET, CHICAGO

The Williamsburg Mission at Work

EXPOSITION NO. 4

THE READING ROOM

For the past few years we have been having an ever increasing number of Jews coming to us by stealth; they came at all hours of the day, just to make inquiries concerning the Gospel of Christ which we preach to them. We saw at once the wonderful opportunity to provide for such inquirers a suitable place and environment, to encourage them in their search for the truth. In a remarkable chain of circumstances, the Lord moved upon the hearts of three friends of the Mission, to give \$500.00 each for a year's maintenance of a Reading Room, with a special worker assigned to the task of meeting the Jews as they would come in day after day, and talking with them.

This is how our Reading Room came into being. It occupies a store across the street from the mission building; in the windows are signs in Yiddish, containing sermonettes and scriptural texts. These attract attention practically twenty-four hours a day. Inside of the Room are to be found Bibles, New Testaments and Christian tracts of all kinds, especially prepared for the Jewish mind.

In this way the Jew is given plenty of time and opportunity to study for himself the claims concerning the Lord Jesus Christ, and in this way, the Lord is enabling us to develop intelligent Jewish Christians, because we can insist on the Jewish convert possessing full knowledge of the Gospel before he is baptized. We do not believe in making superficial converts.

This is just another phase of the work which the Lord is permitting us to do, and it forms another reason why we ought to have your friendship, your sympathy, and your support. Will you help? Our monthly publication, The Chosen People, is sent to all contributors. May we hear from you?

WILLIAMSBURG MISSION TO THE JEWS

STATION A

BROOKLYN, N. Y.

THE Christian Workers Magazine

March, 1917

A Call for World-Wide Prayer

The Revival Conference at the 30th Annual Reunion of the Moody Bible Institute of Chicago, commemorating the 80th birthday of Dwight L. Moody, its founder, has received from the Rocky Mountain Bible Conference at Denver, Colo., the following message:

"The Rocky Mountain brethren send Christian greetings, and pray God's blessing on the Conference. World conditions are growing more critical. Kings and Presidents seem to be groping in darkness. The stock market is sensitive to world events; the church of Christ should be more sensitive. Only God can give light and guidance. In the solemn hour we recommend that you issue a call to Christians of America to unite in humiliation, confession, prayer and supplication with thanksgiving to God, to manifest Himself in power, that eyes may be opened to understand His sovereign plan for the world; that our Republic may be led to face this hour in His wisdom and courage; and that a great multitude of hearts may be made ready for the coming back of the King, our Lord and Saviour.

PERRY V. JENNESS, Chairman,"

This call has found an immediate, unanimous, and most profound response at our Conference. We believe the brethren of the Rocky Mountain Conference were led by the Spirit of God to make this recommendation. We cordially reciprocate its spirit, and accept in the name of our Lord Jesus the most solemn obligation of humbly passing on the call, with the earnest prayer that in this hour of surpassing sorrow, sin, and fearful world tragedy, fellow Christians of every name, and in every land, may be united in beseeching the God and Father of our Lord and Saviour Jesus Christ for mercy and help; that Christians may be convicted of their sins as Christians and the world convicted of "sin, righteousness, and judgment" by the Holy Spirit; that we may be moved to deep humiliation for and confession of our manifold sins, especially our sins of omission; that we may have poured upon our quickened hearts the spirit of grace and supplication; that we may be led to a deeper consecration and a return to the primal Christian duty of preaching the gospel to "every creature;" that by the overruling grace of our Almighty Father the fearful sorrows of this hour may be translated into a blessing, refining, lifting, and unifying the sadly separated children of God, and preparing the world for Kingdom conditions.

We therefore pass on this "call," praying that the spirit of supplication and unity may possess Christians of every name and land. Humbly disclaiming any attitude of leadership, and desiring only that believers throughout our sin-scourged world may be seized by the common impulse of a new reliance on God, and a fuller surrender to His will, we urge, through the disseminating influence of the public press, that individuals and families begin at once daily prayer for the special manifestation of God's grace and power, and that bodies of Christians be called by their respective leaders to meet for public prayer and supplication on Ash Wednesday, February 21, or on February 22, the birthday of George Washington, beseeching the God of nations to overrule all things for His glory and to hasten the answer to our daily prayer, "Thy Kingdom come, thy will be done in earth, as it is in Heaven."

JAMES M. GRAY,

Presiding Officer of the Conference, Dean
of The Moody Bible Institute of Chicago;

LUTHER B. WILSON,

Bishop of the Methodist Episcopal Church;

ROBERT M. RUSSELL,

Former Moderator of the General Assembly
of the United Presbyterian Church;

A. B. WINCHESTER,

Pastor, Knox Presbyterian Church, Tor.;
Chicago, Ill., Feb. 5, 1917.

A. T. ROBERTSON,

Professor, Baptist Theological Seminary,
Louisville, Ky.;

PAUL RADER,

Pastor, Moody Tabernacle,
Chicago;

JOHN TIMOTHY STONE,

Pastor, Fourth Presbyterian Church,
Chicago;

R. A. TORREY,

Dean, Bible Institute, Los Angeles, Cal.

To Promote Daily Bible Reading

By Howard W. Pope

"O Earth, Earth, Earth, Hear The Word of Jehovah." Jer. 22:29.
 "Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." John Ruskin.

FOR some time the Moody Bible Institute has been urged to add to its activities the work of promoting daily Bible reading.

There are several organizations already doing excellent work along this line, but most of them reach only a limited number of people. The most successful organization for promoting daily Bible reading is probably The International Bible Reading Association. It publishes a quarterly bulletin at a low price, but as its readings are confined to the lessons of the International Sunday School Association, they skip about the Bible, and omit some very important portions. For this reason, and for the further reason that in spite of all that is being done, there yet remains a large number of professing Christians who are doing no systematic reading of the Bible, and millions of others who almost ignore the Book, the Institute has felt led to open a new department in the magazine. In this department will be found brief editorials and articles bearing on the subject of Bible reading, and meditation, and also suggestive plans which have been found helpful.

We assume that most of the readers of "The Christian Workers Magazine" already have some plan of daily Bible reading. For that reason we shall make no effort to persuade them to adopt our plans, but hope to enlist their co-operation in getting others to join us, who now are pursuing no plan. In other words we regard our magazine constituency not as a field to be worked upon, but as a force through which we can reach the multitudes who now are practically ignoring the best of all books.

We realize that the members of Christian Endeavor Societies, Epworth Leagues, and all similar organizations, are already pledged to read the Bible daily. Furthermore, the covenants of most churches require their members to do the same, but a large proportion of God's people, both young and old, are not doing it, and therein lies their weakness.

How to induce them to do what they already admit is their duty, is the problem. To scold them is worse than useless. To bind upon them additional pledges is unprofitable. The only method which seems likely to succeed, is for pastors and lay workers to make the Bible so interesting and attractive that people will feel that they cannot afford to neglect it. That we cannot make it interesting to others, unless we enjoy it ourselves, is evident, but we must enjoy it, or resign our position as leaders to those who do enjoy it.

A man might lecture eloquently on the geo-

logical formation of Alaska, and the possibility of finding gold there, without persuading any of his audience to become miners; but the man who comes from the Yukon with his pocket full of nuggets will fire the community and start a stream of miners toward the great Northwest. Even so, the pastor or lay worker who is continually opening up the riches of God's Word, and showing his people how to find it for themselves, will soon have a Bible-reading, Bible-loving flock who will not be satisfied with anything else, and who will co-operate with him in any reasonable effort for the extension of the Kingdom.

The One Thing Needful

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord" (Jer. 9:23, 24).

What this world needs, and all it needs, is to know God. It has material resources enough. It has a vast amount of knowledge of the heavens above, the earth beneath, and the waters under the earth. It has power almost unlimited. It can do anything it sets out to do, certainly anything that needs to be done. But it does not know God, whom to know aright is life eternal. Otherwise there would not be so many weak and wasted lives, so much doubt, and fear, and despair, so much cruel oppression, and bitter hatred, and rivers red with human blood.

Brotherhood Catechism

Question.—Can you give any reason why 20,000,000 church members, with opportunity from week to week to listen to sermons and admonitions from nearly 200,000 pastors, do not more closely follow Jesus and more fully represent Him to and in the world?

Answer.—Yes. The words of the preacher fall on hearts full of the cares and pleasures of this life, and in soil unprepared by the indwelling of the Spirit and the water of the Word.

Question.—Without increasing churches or pastors, how could their efficiency be multiplied one hundred fold?

Answer.—By a proper preparation of the heart to hear the messages proclaimed by the ministers of God.

Question.—How can this preparation be

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brought about without any more institutions, organizations or expenditure of money?

Answer.—If all church officers would, with the pastors, insist upon daily worship and daily Bible reading in the homes of all the Christians in the land, themselves becoming examples and inspirers therein, God would answer the effort and service with such a blessing to His church as the world has never known. The people would be more godly, and the world would have preached to them the greatest sermon of these nineteen centuries.

To Pastors Especially

And now, pastors, will you help us, and let us help you? We do not claim to have any special light or wisdom on this matter, and we would not presume to teach you who have long and prayerfully pondered this problem. But we have a vision of a widespread and appalling need, a mighty famine of the Word of God, and we believe that a wise and persistent campaign to promote daily Bible reading is greatly needed.

We know there is power in the Word, almighty power, power sufficient for every need. And we believe that with your co-operation we can let loose some of that power, and make these columns a blessing to multitudes of hungry hearts and homes. By filling these pages with helpful methods, timely illustrations, brief expositions, and stirring testimonies, we believe that you and we together can make this department a blessing to thousands and tens of thousands.

Will you join hands with us in this campaign? Will you preach on the theme of Daily Bible

Reading, and stir up your people on the subject? Will you tell us of any plans you have found helpful in arousing an interest in the Bible? And will you pray for us, as we do daily for you?

We have over two thousand pastors on our subscription list, and for the present we plan to reprint this department and send it monthly to two thousand other pastors who do not take the magazine. We are not seeking subscribers, but we are seeking, with all our hearts, to make God's Word better known, and strengthen the hands of pastors in every possible way.

To Lay Workers

You, too, can help us by calling the attention of your pastor to this department if he does not take the magazine, by asking him to preach on the subject of Daily Bible Reading, and by sending us any helpful plans or illustrations which bear upon this subject. Above all, you can pray that God will give us wisdom and grace sufficient to carry this great campaign to a successful issue. Will you do it?

To All Readers

Next month we purpose to describe a plan by which one pastor was able to interest his people, young and old, in Bible reading, in an unusual way, and by which his own ministry was completely transformed, and his usefulness greatly increased. It is a plan which we believe all pastors will find easy to work (though not without work), and unspeakably helpful to themselves. Watch for it next month.

TO THE OTHER SIDE

By Annie J. Flint

"Let us go over to the other side"

He did not send them forth alone
To face the stormy night,
But He was with them in the ship,
Their safety and their light.

"Let us go to the other side,"
Could any wind that blew
Have wrecked the little boat that bore
That heaven-guarded crew?

Yet when God's angels loosed the winds
His will had held in check,
Faint-hearted, blind and sore afraid
They fell upon the deck.

They woke Him from His peaceful sleep,
The sleep they might have shared
Save for the storm within their hearts,
To ask Him if He cared!

What need for them to wake and watch
When such a Pilot slept?
In wondering pity and amaze
The angels must have wept.

We cannot founder on our course,
Tho' He may seem to sleep;
We sail His path across the sea;
His way is in the deep.

The thunder peal is but His voice,
The wild winds cry His call,
He speaks and roaring waves are still;
His word is over all.

"Fear not," He saith, "For I am here;"
Faith leaning on His breast
Knows we shall reach the other side,
The Haven of His rest.

The Renewed Commission

By Rev. C. I. Scofield, D. D.

Address prepared for delivery at the Revival Conference, Moody Bible Institute, January 31-February 5, 1917, and read by Rev. James M. Gray, D.D.

IN ALL the years of my close fellowship with D. L. Moody, and especially in the years of my Northfield pastorate, he rarely prayed for me in public, or with me in private, that he did not ask God to "renew my commission." And that petition always gave me food for thought and sometimes anxious thought. Was it indeed true that I was going on in my ministry under an expired commission? Or, if matters were not at that sad pass, had the signature of my Master upon it grown dim?

In company with a good Welsh brother I was once listening to a sermon on the healing of Naaman. It was a good sermon from a homiletical standpoint, and I admitted it to myself in a kind of protest against an inner feeling that somehow, good as it was, it was leaving me cold. Just then my good Welsh brother leaned over and sighed, "If only the dear man would take a fresh dip in Jordan himself!"

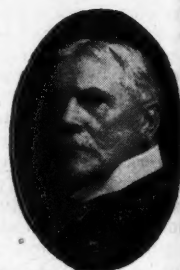
I went out, when the sermon was ended, but my message had come from the Welsh brother. I walked away into the night, I know not whither, for death seemed in my heart, and I kept my face to the stars as I tried to tell God that I was the "dear man" who needed that fresh dip in Jordan. In other words, I needed Jordan's sentence of death in myself, that I should not trust in myself, "but in God that raiseth the dead." I think there can be no theme more vital for us in this Conference from which we are hoping so much than the renewed commission.

The Experience of Job

Come with me to the last chapter of Job, verses 5 and 6: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes."

The word "myself" is supplied. The Jews shrank through reverence from pronouncing the ineffable name Jehovah, but here is a man who, in a sudden clear vision of himself cannot bring himself to say even the word "myself" in the presence of a holy God!

It is not necessary to go into the case of the patriarch. Superficially, the problem is, Why do the good suffer? But in the working out of the drama a far deeper thing comes to light, namely, the stone blindness, and utter spiritual deadness, of religious formalism. Three self-righteous bigots, Eliphaz, a religious dogmatist who has had an "experience"; Bildad, whose "religion" consists mostly of pious platitudes; and Zophar, a dogmatist who knows all about God—essay Job's case in vain. They cannot have



Rev. C. I. Scofield, D. D.

the smallest glimmer of real light upon it. And this inability has descended upon all their kind, even unto this day. God help the troubled saint who falls into the hands of the "good" with their little half-pint measure!

Nor does Elihu, despite his high-sounding name, do aught, in the estimation of Jehovah, but "darken counsel by words" (Job 38:2). At last, brought face to face with God, Job sees **himself** and it is the end of him! Nay, rather the beginning of him.

Take the case in its bones. What have we? A good man who had heard of God by the hearing of the ear. He believed that testimony. Upon it was founded a faith that endured unshaken in the very sieve of Satan. In the agonies of his unexampled misfortunes he bore a far better testimony to Jehovah than did his pious, untroubled friends.

Well is it for us, the ministers and servants of Jesus Christ, if we can say as much.

But the question I press is this: Must not we too say concerning the foundation of such faith as we may have, "I have heard of thee **by the hearing of the ear**"? Well, that is a true foundation, and upon it may rest a sure faith, if our hearing has been from the Word of God. To the test of that Word should **all** testimony for God be brought.

But there is such a thing, also, as Christian experience. Conformed to the Word, growing out of faith in the Word, tested by the Word, there is such a thing as the **very presence of the living God**.

It is a cry of true faith to say, or sing,

"Beyond the sacred page, I seek **Thee**, Lord."

It is David's great cry in the wilderness:

"My soul thirsteth for **Thee**, my flesh longeth for **Thee**."

In the great upper chamber discourse our Lord did not end His promises with the pledge that the Comforter would complete a revelation which His disciples could not then receive. He also promised the personal revelation of **Himself**. The Samaritans believed because of the woman's testimony, but afterwards they could say: "Now we believe, not because of the saying: for we have heard him ourselves." There is a knowing of God, a personal and un-

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derived "seeing" of God, and it is **this**, and what comes out of **this** that renews the commission.

But the vision of God which came to Job is no exceptional experience. While the circumstances are never twice the same, the effect of the vision is always the same.

Job came not, as some have fancied to the end of self, but to a final, thorough and unsparing judgment of self. Not only did he no longer expect anything from that source, but he abhorred the source.

That is the first thing. The next is that thereupon, and because of that self-judgment the patriarch's commission was not only renewed but broadened. He is now a sacrificing priest unto God, and the condemnatory bigots must seek God through him. And not only this, but his fruitfulness is doubled as well.

The Experiences of Joshua and the Prophets

Let us go to Joshua:

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, art thou for us or for our adversaries? And he said, nay; but as captain of the host of the Lord am I now come."

Do you not see that if Joshua was not captain he was **nothing**. What happens?

"And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?"

And that was the end of Captain Joshua? Yes, and no. We do not find Joshua going about telling the people that he is "nothing and nobody"; he goes straight on with his mighty work; but he and the Man with the drawn sword understood.

Isaiah knew the experience of the renewed commission. For five terrible chapters he presents the case of Jehovah against Israel. In effect it is woe to the people, woe to the priests, woe to the shepherds, woe to everybody. But in the sixth chapter he sees "the LORD high and lifted up" and now it is,

"Woe is **me!** for I am undone."

Isaiah undone? Well that is the end of prophesying in Judah for Isaiah is easily the best man in the nation. No, no! It is a **new beginning**. For when a good man who has tried to serve, says, "I abhor myself"; when he says with his face in the dust, "What saith my Lord unto his servant"; when he says, "Woe is **me**, I am undone," he is going to hear from God, "Go, and tell this people." For the man who has seen God, who cries, "I am undone," receives a renewed commission.

It was not otherwise with Ezekiel.

"As I was among the captives by the river of Chebar . . . I saw visions of God. . . . and when I saw it I fell upon my face, and I

heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee . . . And he said unto me, Son of man, I send thee to the children of Israel."

The vision of God; a man on his face; a prophet re-commissioned!

And observe, these men are not even praying. Is not prayer good? Oh, yes! but these men are at the end of everything! At the end even of prayer. The prophet Daniel was easily the best and greatest man of his time, and a fearless witness for God. But one day—but we will let Daniel tell it.

"And I Daniel alone saw the vision: for the men that were with me saw not the vision . . . therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength."

Note the sequence of things here:

"I Daniel **alone**." There is a place for fellowship, but not here. "Eagles do not go in flocks. If you are minded to take the upper air you must learn to go alone." Isaiah 40:31.

"There remained no strength in me." That is hard if one is determined to hold on to a little of self.

But worse follows: "for my comeliness was turned in me into corruption." "My comeliness!" My refusal to eat the king's meat, in which I have found much secret satisfaction; my night with the lions because I would not bow down to an image! Hard indeed, Brother Daniel, when our **comeliness** is seen to have been all along these later years of our ministry just secret pride—miserable self-righteousness!

And the first words which this man heard were, "O Daniel, a man greatly beloved." What words for the ear of a man strengthless on his face at God's feet! "O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong." God grant us, along with the vision of Himself, grace to lie supine upon our faces till HE speaks: "Be strong!"

You know what follows—the supreme vision of all Daniel's ministry.

The Experience of Paul and the Other Apostles

The Apostle Paul began his ministry with a vision, but even he must be caught up, whether in the flesh or out of the flesh he knew not, into the third heaven, and then he can say, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God that raiseth the dead." It is resurrection power now.

And John, whose head had been upon his Master's breast that last night in the upper chamber—when Jesus went beyond the cross and took the twelve off Jewish ground into the heavenlies—even John must have his commission renewed before he can be entrusted with his last supreme ministry.

And when the vision comes, where is John? In the place that Job knew and Joshua, and the prophets, listen! "And when I saw him, I fell at his feet as dead."

Ah, yes, brother John. Like us, thou hadst known a Jewish Messiah, a dear Lord Christ after the flesh. If thou art to write the last Revelation till He come, thou must know a Christ in the glory! And we would have known what follows even if we had never read it: "WRITE!"

Ah! Brother John, thou art not at the end but at a new beginning! The commission given thee in the far past; the commission given thee when, a strong young man, you, your brother James and your good old father, Zebedee, were mending the nets by Galilee, is restored to thee. But it is restored with a new writing upon it in the Master's own hand; thou hast a renewed commission.

What the Vision Is

But what is this "vision?" A "vision," in Scripture, is **an unseen thing made real**. Not real to **faith**—that it has been all along. Upon that we have lived and served, never doubting. But the vision of God is God HIMSELF become actual to our very inmost selves.

Have you never said concerning some thought for which, perhaps, you can find no words, "I see it!" This has been true a thousand times of some thought **about** God. But a vision of God—the actualizing of HIM—is not a mental process culminating; it is the indescribable sense of HIMSELF.

Paul heard "unspeakable things." But was it not, in some sense **induced**? Friends, I am not concerned with the psychology of this ineffable thing, but I cannot imagine it apart from yearning; apart from David's cry: "My flesh longeth for thee." "My heart and my flesh crieth out for the living God."

And yet I do not know how the vision may come to you. In the instances from Scripture which I have cited the circumstances were never twice the same. It was the passing before him of creation that brought the vision to Job (Job, chapters 38, 39, 40 and 41). God became actualized through the work of his hands—but how foolish we, if we ran away with the thought that we could come to the vision through nature study!

I know this: when God becomes actual to us we shall know it! The unutterable sense of weakness as all our props break under us; the turning of our very comeliness, our special righteousnesses, into corruption in that awful, blessed, presence—these are unmistakable.

But that presence is LOVE, is LIGHT.

Listen, brother, as you lie at the feet of God. Listen! "**O man, greatly beloved.**" Listen! "**Be strong, yea, be strong.**" Listen, oh! listen! "**Go, tell this people.**" Listen yet again: "**Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms to root out, and to pull down, and to destroy, and to throw down, to build and to plant.**" May He in infinite grace renew our commissions!

Divine Impossibilities

By Miss Ruby Burgess

"WITH God all things are possible." Matthew 19:26.

Man is circumscribed by his own nature. He has not wings with which to fly, but by his own thought and will he can create a flying machine in which to fly, and still be true to his nature—his power to invent.

In viewing the "all things" which are possible with God, we view them necessarily from the human standpoint, recognizing that things impossible with men are possible with God. Yet God is, Himself, circumscribed by His own nature,—shut in to that which is divinely possible.

It is impossible that God should be untrue to His own nature. The "all things" therefore, must be those things consistent with His nature and purpose. Jesus prayed, "If it be possible, let this cup pass from me." An angel came and strengthened Him; it was not possible.

It is not possible for God to look upon sin with the least degree of allowance, and still retain His holiness, nor to create a free moral agent without involving the risk of that free will making wrong choices.

Reversing the order of these three divine

impossibilities we discover the great law, or nature, of the holiness of God working in His wonderful scheme of redemption. God has a purpose for this world, a purpose of grace, established on His justice and holiness, and this purpose He cannot recall without violence to His own nature, within whose limits the "all things" concerning man or Himself, this world or the next must come.

This truth has immediate application, in that it gives explanation to many unanswered prayers. We have the unlimited promise, "Whatsoever ye ask the Father in my name, he will give it you," elsewhere qualified by, "If we ask according to his will he heareth us."

A truth pressed too far becomes heresy. To affirm that, without limitation, "with God all things are possible" would be to slander His nature, and arouse contempt when we had thought to praise.

The impossible things of God are the possible things of Satan. There are but two powers in the universe, and all things list themselves under the control of one or the other of these two powers. The term "omnipotence of God" contains this reservation. He is "Lord of the universe," it is true, but Lord of those things which He purposes to use in the expression of His own nature,—even Satan himself.

Hints for the Preacher From the Gospel of John

By Rev. A. T. Robertson, D. D.

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THE purpose of this article is purely practical. It is an effort to help the modern preacher to meet the problems of his life and work by a study of John's method, in the fourth Gospel.

As all men know, this Gospel raises the most acute critical questions which have enlisted the ablest scholars on one side or the other. But it is not too much to say that the Gospel of John has withstood the most searching investigation of modern Biblical criticism. We can still call it rightly the Gospel of the apostle John, who wrote out of fullness of knowledge and a long, and rare and rich experience of Christ, the spiritual interpretation of Christ's person and work. Some who admit the Johannine authorship refuse to credit historical worth to the book. An able defence of the worth of John's Gospel is found in Askwith's "The Historical Value of the Fourth Gospel" (1910).

The Problem of Deity

The modern preacher has to face the problem of the deity of Jesus Christ. This question confronts us today not exactly in its metaphysical aspects, as in the Arian controversy, but rather in its historical and scientific phases. Some scientific theories (monism, for instance) crowd Christ out as an impossible and useless personality in nature. The men who hold these theories are troubled as the Gnostics were in John's day. Others apply historical criticism to Christ, and think that they can explain the origin of the "Christ Myth" upon the basis of the "Historical Jesus," the old Gnostic heresy over again. Now John grapples boldly and fearlessly the question of the deity of Jesus Christ, and has given the world the ablest exposition of that fact and doctrine in existence. The present-day preacher must make terms with Jesus Christ as Lord and Master, else he has no message and no power. The synoptic Gospels all give the deity of Jesus, but John argues and proves it. So then John relates Jesus to God the Father as the Son of God. He begins with God and there is no other beginning.

The modern preacher faces many philosophical theories which present rival views of the universe. The preacher cannot afford to despise philosophy however futile are its efforts to explain the cosmos. Men must think and batter their heads against the insoluble—insoluble without God. The very failure of philosophy drives men back to God. John did not refuse to consider current philosophy. There were Platonists,

Aristotelians, Stoics, Epicureans, besides the Gnostics, Mithraists, Parsees, and what not, a medley of voices that filled the Graeco-Roman world with the clatter of their tongues.

John seeks to relate Jesus Christ to the universe also. In doing so he does not hesitate to use the term Logos (Word) which the Stoics had employed as a philosophical representation of the Reason of the Universe, and which the Jews themselves had used for the Wisdom and Word (Memra) of God (cf. Proverbs 8). The Wisdom of Solomon (so-called) and Philo's works formed a meeting-place for Jew and Greek in the use of this term. But John took the word with which men were familiar and filled it with a new content. He used it to express the idea of the Pre-existent Son of God coming in the flesh and revealing God the Father to men, God's idea of Himself expressed in His Son in human flesh. It is a great conception. Its very boldness has made it one of the formative influences in Christian theology. John made no compromise of truth in his use of this term.

The Preacher as Prophet

The preacher must be a prophet if he is to do his age good. He must know his age, but must know more than his age. He must have the prophet's vision and the prophet's courage. In the Gospel of John we find the Baptist able to see the Light, and to testify about the light and the life in Christ when the current preachers (the Pharisaic rabbis and the Sadducaic priests) were blind slaves of tradition. Jesus Himself at once collided with the ecclesiastical grafters who made His Father's house a house of merchandise, and sought to reform their gross abuses. One of the outstanding features of John's Gospel is this growing conflict of Christ with the religious leaders who ought to have welcomed and helped Him, but who hindered Christ's every step and finally had Him crucified as a heretic and pretender.

The peril of perfunctory religion in the merely professional preacher is nowhere more sharply revealed than in John's Gospel. Twentieth century preachers cannot get a hearing unless they possess personal experience of Christ and speak out of a full heart and passionate conviction. The note of reality was never so much demanded in ministers as today. Men want today a religion of reality and not of sham, that is to say, well-balanced men do. There are now, as in John's day, people in plenty who follow fads and fancies. "Christian Science" is a modifica-

tion of Buddhism and Gnosticism, and gets the scum at the top while "Russelism" gets the dregs at the bottom of the cup. Jesus is merciless in John's Gospel toward the blind Pharisees who will not open their eyes to the light and try to keep all their followers in darkness.

The preacher must be able to get large views of God's dealings with men in history and grace. John's Gospel paints the age-long conflict between sin and grace in terms of darkness and light. Jesus is all the real light that the world has and He is forever driving away the darkness. Only light can dispel darkness. The war is long, but the darkness has not overcome (margin of John 1:5) the light and it never will. We today fight on the side of the light. There is therefore hope for us and final victory is certain.

Preachers, like other men, are subject to jealousy. Ministerial jealousy is the saddest of all. Friends of the Baptist tried to make him jealous of Jesus, but they failed dismally because of John's nobility of spirit and ability to gauge his own position and mission. Happy is the preacher who is not always trying to be some one else, but who joyfully fills his own place in the Kingdom.

The preacher of today is often puzzled by the attitude of some modern scholars. Christ was not hostile to scholarship. He welcomed the coming of Nicodemus, a great Jewish scholar, but He was not servile to him. The rather He revealed this scholar's ignorance of spiritual truth. Certainly Christianity and scholarship need each other. Christianity is not the handmaid of ignorance, but welcomes all real light, all genuine truth. God's world and God's Word are not inconsistent with each other. But a godless scholarship is not truth. It is out of harmony with Christ the truth, and the creator of the cosmos. Modern preachers must know how to win scholars as Jesus won Nicodemus, though slowly and not easily.

Prejudice in the World

Religious and race and sex prejudice still troubles the world. There are still middle walls of partition that only Christ can tear down. The conduct of Jesus with the Samaritan woman astonished her and the disciples also. When the Greeks came to Philip he fled to Andrew, and then both to Jesus, whose heart was agitated to the depths by the problem. The Cross is the only solution. Europe today is a seething cauldron of prejudice and hate. They know of Christ, but they refuse to live the life and love of Christ. Preachers today are sometimes the victims of such prejudice and not the messengers of love and service. John, the author of the Gospel, came to be known as the apostle of love. But at first, he was the apostle of thunder and lightning.

The Crown of Ministerial Service

Preaching is the crown of ministerial service. The pulpit is still a throne of power in spite of the power of the press. But conversation is

almost equal to the pulpit as a means of usefulness. The conversations of Jesus with Simon Peter, with Philip, with Nathanael, with the Jewish rabbi Nicodemus, with the woman of Samaria at Jacob's well, with His mother, with Martha, with Mary of Bethany, with Mary Magdalene, furnish great variety in topic, method and style. Each is a gem in itself and is worthy of prolonged study by the soul-winner. There is no touch of the pedant, but the skill of the Master of men, who reads the heart and knows the springs of action. The main thing to note is that Jesus did not let the opportunities for religious conversation slip by unused.

The minister deals with the suffering. Men and women come to him with broken hearts. Jesus is the comforter of souls, the paraclete of the downcast. It is John's Gospel that gives us this side of Christ's heart to perfection in the immortal chapters, 13-17. There is the message of cheer for the living and joy for the dying. The victorious life and the victorious death. Here Jesus tells us most of His own high communings with the Father. Here He tells us of His plans for His disciples and of their honor as His friends. Here He tells us of the help and guidance of the Holy Spirit (the other paraclete) as teaching Christ. Here He tells us of the blessing of sorrow and persecution, of the spirit of unity, of prayer, of the meaning of His own death, of His triumph over death, of the promise of His return, and of our home in heaven with Him.

The preacher comes to learn the fickleness of crowds. The preacher is lonesome without the people and crowds at church cheer his heart. But in time he must learn that success is not measured wholly by popular applause and favor. The high tide of Christ's work in Galilee was followed by the ebb-tide in the synagogue in Capernaum (John 6). When Jesus made it plain that He was not the political Messiah that they had been taught by the Pharisees to expect, the people in Galilee left Him in disgust: The popular idol of today may be the victim of scorn tomorrow. No one has brought this out with more power than John in his Gospel.

The Preacher and the Bible

The preacher must know books, and, in particular, the Book of books. Nothing can take the place of that. The Pharisees failed equally here, and did not understand the Scriptures which they had and sometimes searched. They posed as exponents of the Scriptures which they did not understand. That is unpardonable.

But the preacher must also know human nature. We cannot hope to equal Jesus in His superhuman knowledge of man, but we can at least learn what is in our power. The most helpless sort of a preacher is the one who only knows books and abstract theology. He is helpless with the people, and does not know how to give them the Word of life or how to lead them to Christ.

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The problem of the preacher is always the same. He has the same sinful nature to contend with now as of yore and there is only one remedy for sin, the atoning death of Christ. But men change their manners and intellectual outlook. We have to find fresh means of approach for the only gospel, faith in Jesus our Saviour.

The pressure of the material world was never so great and so insistent as today. Money, pleasure, power, fascinate the mass of men. The rage for wealth blinds men to the spiritual appeal. The Gospel of John is a call to men to

see things in their true light, to prize eternal life above all else. Jesus is the water of life, the bread of life. He alone can satisfy the soul of sinners saved by grace. Preachers themselves now and then lose the spiritual appeal and hear the clamor of the world of sense. This Gospel is a well of life for men who find it hard to overcome the world, to live in the world and yet not to be of it or like it.

Sanctification is at bottom consecration. Only those who are sanctified in the truth in Christ can purify the world in which they live and make earth like heaven.

Birth Control, Unnatural and Immoral

[The following is copied from a report in the "Chicago Daily Tribune." The topic is not one admitting of general discussion in the press, but its grave importance justifies this reference to it. It is not only the world's people who are to blame in the premises, but we fear some professing Christians are not free from it. May the Lord use the testimony of this fearless woman to warn any who are guilty of this crime against humanity and sin against God.—Editors.]

THE cry of the unborn cannot be stilled. Like a haunting specter it hovers close at hand. God in his wisdom is wiser than these women of fads and whims. His plans, not theirs, are the ones to follow. He would hardly picture children when He said: "Suffer little children and forbid them not, for of such is the kingdom of heaven."

Into the teeth of the disciples of birth control, Mrs. Leonora Z. Meder, former commissioner of public welfare, flung an impassioned rebuke in an address before the Evanston Woman's Club yesterday, from which the above is a quotation.

She said birth control tends to create selfishness in parents and children. She said unrestrained practice of it would ruin the nation, lead to general prostitution, increase crime, and endanger lives of the innocent.

Lessons of Asylums

"You have only to visit the insane asylums at Elgin, Kankakee, or Dunning," declared Mrs. Meder, "to see the appalling ruin to both mind and body brought on by this heinous practice. These sights alone would make any thinking woman realize that the laws of God and nature demand a compensation.

"How dare the society woman, idly couched in her luxurious apartment, advocate such a practice to the good, honest women in our factories and stores? How dare she implant these lessons of indecency and crime into minds pure and untainted?

Immoral Because Unnatural

"Birth control is immoral, because it is a perversion of a natural human faculty; degrading because it logically leads to childless marriages, which is hardly distinguishable from prostitution; stupid, because it does not attain its purpose of human welfare."

Mrs. Meder quoted a well known anti-birth

control advocate—Theodore Roosevelt—submitting the following data in substantiation of the belief that fertility and genius are compatible:

Walpole.....	One of nineteen children
Franklin.....	One of seventeen
Peter the Great.....	One of fourteen
Napoleon.....	One of thirteen
Scott.....	One of twelve
Cooper.....	One of twelve
Tennyson.....	One of twelve
Washington.....	One of ten
Webster.....	One of ten
Cleveland.....	One of nine
Dickens.....	One of eight
Longfellow.....	One of eight
Milton.....	One of six
Emerson.....	One of six

When we feel our faith weak and our hearts grown dull, and unsuited to so great a work as that we have to do, we must have recourse to the Lord, and pray that we may not go to persuade others to believe, with an unbelieving heart of our own; or to plead with sinners about everlasting life and death, while we have but a faint belief and feeling of these things ourselves; but that, as He has sent us forth to His work, He would furnish us with a spirit suitable to it. Prayer must carry on our work as well as preaching. He preaches not heartily to his people, who will not often pray for them. If we prevail not with God to give them faith and repentance, we are unlikely to prevail with them to believe and repent. Paul gives us his example in this respect, who tells us that he prayed for his hearers "night and day exceedingly," (1 Thess. 3:10). Since our own hearts and those of the people are so far out of order as they be, if we prevail not with God to help them, we are likely to make but unsuccessful work.—Baxter.

Some Other Thoughts on Predestination

By Rev. A. R. Parshley

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IN the December number of "The Christian Workers Magazine" there appeared an article captioned, "Some Thoughts on Predestination," from the pen of the Reverend Professor B. B. Warfield, D.D., of the Princeton Theological Seminary. I read the article with interest, surprise and discontent, for I feel that predestination is not a harmless doctrine, but that, on the contrary, there is no promulgation of the theologian, Protestant, Anglican or Roman, which is quite as capable of striking discouragement and despair into the heart of a man who is fighting his evil tendencies, and is groping for the light. Once the idea that whatever he is to be is determined already by a force entirely outside himself, finds lodgment in his mind, the reason for the fight—the struggle which makes the character, which in turn secures the destiny—is gone; and the man is not to be blamed for falling into a state of spiritual lethargy. Here lies the first evil consequence of predestinarianism. It is by no means the last.

Are Men Pawns and Puppets?

For not only does it entail mechanical determinism—making us mere pawns in the hand of an outside force, but it leads directly to the overthrow of monotheism, and establishes in its place a confusing and wholly unintelligible pantheism. The best that is in us—all our finer thoughts and nobler impulses—become mere manifestations of deity. We become puppets in the game, and the only real part of us—the only enduring part—is but some shadowy section of divinity working within us and controlling our acts.

And then, predestination makes impossible the conception of God as Father in anything like a real sense. If we are pieces of mechanism, moved about at the will of the Supreme Being, we are no more His creation than are the clods and rocks and sands which lie around us. He is not our Father, He is merely our Creator. We are not His children, we are His slaves. He is not our Father, He is only our master. All filial obligation ceases and a slavish subservience takes its place. Duty to God disappears and obedience is forced upon us. But Jesus Christ revealed God, primarily, as the Father. When He taught His disciples to pray, He said, "When ye pray, say, Our Father." No name for God is so constantly upon His lips. The Gospels ring with it. If God's sovereignty, then, be paternal, it is impossible for it to be, also, mechanical.

The freedom of the human will is a postulate of ethical Christianity. If there is no moral responsibility, then there is no virtue in right conduct. For to have any virtue in godliness there must exist the power to be ungodly—else the godliness becomes lifeless. The destruction

of the sense of moral responsibility, furthermore destroys the only reason of which man can conceive for existence. That God created human beings to be puppets, moved about by a string pulled by infallible fingers, directing their objects in every detail is quite inconceivable in the light of Christ's revelation of the Father. "Ye will not come" He said. He did not say "God will not let you come."

Freedom of the Will

It is hardly necessary to do more than outline the arguments for the freedom of the will. To mention a few of them will be enough.

First, there is the consciousness of freedom at the time of action. "No man thinks about necessitarianism until he begins to argue." Then there is the sense of duty which is deduced from Kant's categorical imperative. If there is a consciousness that one ought to follow a certain line of action, there must be the power to do so—or not to do so. More than these there is the undisputable fact of deliberation. If we are mechanical, there is no room for the exercise of deliberation or conscience. The fact that these two parts of our personality do have an individual effect upon every individual action, eliminates the very possibility of a mechanical necessitarianism.

The difficulty arises, of course, when an attempt is made to bring together human freedom and God's omnipotence and omniscience. If we take these two out of their integral relation to each other, we have a problem which cannot be solved. The trouble with predestinarians is that they do just this. They do not remember that the God who created man was a free God and that His creation was free. The Hebrew cosmogony in the book of Genesis tells us that God created man in His own image. We are not so foolish as to believe that this likeness was physical. The omnipresence of God stops this right at the beginning. The corollary for it, however, lies here; God, being a personality, i.e., an entity, free, thinking, acting and ethical, created a free, thinking, acting and ethical child. If God, in creating man, introduced into His material creation an unpredictable element, then we are face to face with an evidence of God's self-limitation. And in view of the incarnation this is not inconceivable, however much it may conflict with our presuppositions.

And the last argument which should be mentioned may best be summed up in the words of Professor Ottley: "It is manifest that the moral law can only appeal to us as beings endowed in some sense with freedom of choice.* No one will

*Ottley "Christian Ideas and Ideals," P. 68.

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deny that the moral law makes its appeal hourly to us, in each crisis of our life. Were we not capable of choice, would we recognize the appeal?

Man Trying to Define God

We must all, I think, be extremely careful about our definitions of God. We have no right to define God in terms other than those of His self-revelation. And we must not ascribe attributes to Him which are born of our own pre-suppositions, however logical they may seem. Nor are we wise in saying, as Professor Warfield has said, that God could not pursue a certain line of action with regard to His created children, without thereby making Himself not-God. It is only when we try to bolster up preconceived or inherited theories that we do this. The study of God's self-revelation in man (as created in His image), and in Christ, the supreme revelation, shows to us that God has done exactly what Professor Warfield said that He could not do. I doubt very much that the Professor would like to admit that the temptation of Jesus was not a very real one. And if it was real, then even Jesus Christ must have been conscious of the ability to sin or not, as He chose. And if it was not real, why did the Spirit lead Him into the wilderness "to be tempted of the Devil?"

By limiting God to certain lines of action in accord with our personal experiences, alone, do we evacuate Him (our concept of Him) of reality. "God" said St. Augustine, "is truer than our thoughts of Him." Because God does not act according to our individual idea of the way He should act—does not change Him. It is perfectly possible that the creation of free moral agents was "to His liking" and it seems as if His self-limitation were one of the best proofs that we have of His love.

Does God Control Men or Influence Men?

In regard to God's control, Professor Warfield is not clear. No one will deny, I think, that it would have been possible for God to have created an absolutely mechanical world. It is, further, too much to say that God cannot control the spiritual world, i.e., the world of personalities. But that He does not control it in the way that a cowboy controls a lariat is a fact both of experience and of revelation. Says Dr. Clarke: "When He seeks the doing of His will by moral agents, He has limited Himself to moral means of influencing them."* God's influence, the Christian does not deny—no, He welcomes and seeks it. God's control, he does deny because it is disproven on all sides and because it evacuates him of his personality—which is one of God's most priceless gifts. Dr. Bell has said: "When you make a man do right, you unmake the man."

Dr. Warfield's attempt to reconcile the theory of predestination with the facts of prayer and providence is naive. God governs the world—men and things—and knows before whether or

not the unskillful marksman is shortly going to put an end to our earthly career; and yet there is virtue in a prayer that He will, by the exercise of His Providence, deliver us from a danger to which we were predestined. Or it may be that He predestined that at that point He would upset the previous predestination—which is, of course, absurd. Now, is it or would it be, a good evidence of providence if He did by an interposition deliver us in that moment of danger? Would we not soon forget that guns were dangerous and possibly use them carelessly ourselves, with injurious results? Is it not a better evidence of His loving providence that He has so ordered the material world that when a gun is aimed at us and is fired, however inadvertently, that we are quite likely to get hurt? It is the very inexorability of the laws of nature, which can be counted on, that best proves God's love and care for us. That the sun rises every morning is a better evidence of His providence than that once God made (perhaps) the sun stand still for the benefit of Joshua.

The Bearing of Prayer on the Theme

The great efficacy of prayer lies in the training of our own desires and the active exercise of God's spiritual influence. We have not yet begun to sound the depths of the power of prayer, but we may be sure that to answer our prayers, God does not break any of the law which He has established. But this is true—prayer from a poor paltry mechanical predestined creature is as meaningless and empty as the prayer of a personal creature to a blind materialistic force would be. Prayer is a relationship, a kind of conversation, between personalities. The phonograph cannot pray to the man who owns the factory in which it was manufactured—it can only make such noises as he directs that it shall make. Some phonographs play nothing but ragtime—but the phonograph is not responsible. If the record was a masterpiece it would play that just as well. I leave it to you to make the application.

All Is Well!

God has a plan for the universe. That plan is to bring all men into a relation of loving sonship to Him. "I, if I be lifted up, will draw all men unto me" said Jesus. We Christians believe that in some great day this will come to pass. For God, when He made man, planted in his breast the seed of perfection. Little by little we have grown. The eyes of the world's soul open a little wider every succeeding day. We are fighting our way to "that one far-off divine event." We are fighting with the help of our great unseen Friend and with each passing day the victory draws nearer. But whether the time between be short or whether it be long depends every whit upon the speed with which men bring their wills—not in subjection to—but in harmony with the will of the Father. God grant us all patience and faith.

*Clarke "An Outline of Christian Theology," P. 138.

The Work of Grace in the Belgian Army

By Mrs. Edith Fox Norton

[Mr. and Mrs. Norton are still lacking \$13,000 to complete the work they have undertaken on behalf of the Belgian soldiers. We shall be glad to forward to them any sums received for the purpose whether small or large.—Editors.]

FOR a year and a half the work of seed-sowing has been going on in the Belgian army. Close to 150,000 copies of the Scriptures have been placed in the hands of the soldiers, most of whom have never before seen or handled the blessed Word of God, and He who has promised to attend the distribution of His Word with blessing has not failed. Out of the many daily evidences of this His working in the Belgian army, the few here given are related to His praise.

Perhaps readers of "The Christian Workers Magazine" will recall the story of Sergeant Jean, told some months ago, and how this boy, a sergeant of six years' experience in the army, coming to London was met by us, under divine direction, and led to a knowledge of the Lord Jesus as Saviour. It was also told how he went back to the front to win his comrades to Christ and to inspire in them a like faith and hope; and then how, months after, we received word that he had passed on.

The Sequel to the Story of Jean

The sequel to the story of our little "son" Jean, as he styled himself, is very touching and beautiful, so much so that it must be shared with those who read the story, for Jean, although his work on earth is finished, has left behind him one who is carrying on that work.

It was only a few weeks after Jean's death that we had a letter from a comrade of his, a corporal in the same company. He said: "Perhaps you recall me. I was with the little company that came to London at the same time as Sergeant Jean, the little company which you kindly piloted to our lodgings. Although I saw nothing more of you in London, yet after our return to the front, I shared with Jean in all his labor which he undertook for the Master at your direction. Jean was as a brother to me. I shared also his joys and his sorrows. He fell in the mud at my feet, and now God has his soul, and me—I am alone. But I long to carry on the work that Jean has gone away and left unfinished, and so I come knocking at your door for Testaments and Gospels for distribution. I read in my Bible that if we knock it shall be opened unto us. So I come knocking at your door."

It is needless to say that our hearts were filled with joy and praise when we read this letter, and it was such a delight to send him the Scriptures he desired. Faithfully has our friend Corporal Lambert worked, and many are the soldiers he has enrolled, not only in the Ligue des Saintes Ecritures, but in the Kingdom of Our Lord and

Saviour Jesus Christ. This last week he spent a few days with us in London on conge. He had been previously to see his brother residing in Scotland as a refugee, and a happy time it was that we passed together in counsel and prayer, and after he returned to the front he wrote us again of the joy which filled his heart:

"I must tell you," he said, "that since I have come to know you and read my Bible, I have come also to know the Lord, and a great change has come into my life. Reared a Roman Catholic, yet I early left that church and had no religion. Also I had a family quarrel with my brother; but during this last conge passed in England, with the new knowledge and love of God in my heart. I have been reconciled to my brother, and I must write you of the joy which I feel."

Also to add to his joy and ours, came to us a letter from his brother in Scotland, saying that he had seen that which the reading of the Bible had wrought, and that he himself wished to have one so that he might be able to study for himself the Protestant religion, which he was convinced was the right one. So although our Sergeant Jean has been in heaven six months, yet



Mrs. Norton and Three of the Belgian Soldiers, Christian Leaders in the Trenches

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Group of Belgian Soldiers on Furlough in London. They Have Just Received Gospels from Mr. Ralph Norton

so blessedly does the work started by him and blessed by God continue.

A Champion Cyclist Converted

Another instance: The boy of whom I speak was met by us over a year ago in London. Although he was the champion bicyclist not only of Belgium but of France, yet when we found him he was walking the streets of London, penniless and alone. It was an act of Christian love to take him to our hotel, give him food and a room for the night, and to teach him in the little time we had something of the love of Christ for him, and to give him the Word of God. Sincere and straightforward and honest as was our Louis, yet he seemed to us rather shy and diffident, and our faith was not perhaps as strong as it should have been concerning him. Yet what wondrous growth and development have we been able to record in this Belgian soldier. He studied his Bible diligently which for the first time he was reading. In it he found the truth of Christ. Immediately he rallied around him four or five helpers, who under his direction distributed Testaments and Gospels to their comrades, these reporting to him, he acting as chief and director. Soon he was writing to us not only for more, but for booklets which should expose the errors of Romanism.

When on his next conge he came to us, we said: "But, Louis, we did not know that you had become a Protestant." "Oh, yes, dear mother and father," he said, "I have come to find for myself the simple truth as it is in Christ, and I want my comrades to know it too."

In our last letter from this boy, he writes as follows:

"In the morning before I rise, and in the evening before going to bed, I speak to my comrades, and in the houses where I go, for our dear Lord."

What the Reading of the Bible Does

This boy and Corporal Lambert are only two of our workers out of a hundred and fifty that we now have as representatives at the Belgian front. These men are real soul-winners as well as Testament distributors, and their letters form an unceasing source of joy. The daily letters we receive from men that for the first time have received Testaments from their comrades are also a real inspiration.

One writes: "You are not able to believe how much your good letter has given me comfort. One does not seem thus so alone. It is with a real pleasure that I read a chapter of the Gospel each day, and I feel the good which it does to me. I carry it all the days on me, and meditate upon that which I read."

One man, who has been reading the Bible for some months, and whose heart has been deeply wrought upon by the Holy Spirit, writes touchingly: "I find myself converted now to the Protestant religion, that is to say, I have declared all my own heart's love to the Lord Jesus Christ. Very often I find the tears of joy in my eyes when I am occupied with this holy religion. I have here at the front a comrade (also one of our workers), whom I have made an intimate friend, and when the occasion presents itself he gives me useful instruction on the subject of our holy religion. I confide myself in this boy, because he is taught in the Word of God."

Another dear soldier to whom we have been writing for some months says in his last letter to us: "Yesterday evening, before I went to sleep, when I was reading the Epistle to the Hebrews, chapter the 13th, verse the 7th, I let fall my book that I might implore the blessing of God on you because of the benefits that you have given to me by giving me this blessed Word to read. I am doing all in my power to become a humble servant of God." This soldier comes from a prominent Belgian family, his uncle is a member of the Cabinet, and he is one whose searching after the truth has been insistent and faithful.

So we might go on to relate countless instances of the blessed working of the Holy Spirit in the ranks of the Belgian army. One more incident must close this recital of His gracious working.

Picture to yourselves, if it is possible for you to do so, a trench in Flanders, muddy and desolate; stretching between the Belgian soldiers and the enemy the narrow Yser river; overhead shells flying, an unusually fierce bombardment taking place; in the meager shelter of the trench crouching Belgian soldiers when not engaged themselves in firing at the enemy. One man, in his extremity of peril, found lying near him, in the good providence of God, a little Gospel of St. John. He reached for it, asking at the same time to whom it belonged. All the men around him disclaimed ownership, so he took it for himself, and during the fierce bombardment read it through.

As he said to us afterward, in Brussels before

the war he had heard the Bible read in attending a Protestant service, but there in the trenches, after reading it for himself, he took the resolution to declare himself, in the presence of death, a believer in Jesus Christ. He only knew one way to make his avowed confession; on the back page of the little Gospel was a declaration of faith and the acceptance of Christ. This he carefully signed with his name and address, tore it off, enclosed it in a letter and sent it to us; and as he told us later, not knowing what moment he might be killed, he felt thus he had declared his acceptance of Jesus Christ. Of the results that flowed from his conversion, of the comrades whom he has led to this knowledge of the Saviour, of how his own cousin in another part of the army, after visiting him and finding

Belgian soldiers in response to the more than ten thousand Christmas Boxes sent out. These letters are so touchingly grateful, and are showing such blessed fruits that we can only praise Him from whom all blessings flow.

"We have now our own offices and three secretaries in order to cope with this correspondence.

"If you could see our letters! So many say, 'This is the first parcel or letter of any kind I have had from any person since the beginning of the war. I cannot tell you how happy it makes me to think somebody is thinking of me and now I have fresh courage to go forward.' Many men who tell us they have before been disbelievers have been so touched by these gifts, and after reading the Gospels enclosed, they are



All that Remains of the Homes of Many of the Belgian Soldiers

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the change wrought in him, came to accept the Lord Jesus, much more might be written, but this much is recorded to God's praise.

MRS. NORTON ACKNOWLEDGES GIFTS FOR CHRISTMAS BOXES.

"London, 5th January, 1917.

"I want to acknowledge your letter and the receipt of the gifts for Christmas Boxes from readers of 'The Christian Workers Magazine.'

"We are very busy here, and so thankful to our precious Lord who has opened this wondrous door of opportunity. Since Christmas we have already received over one thousand letters from

writing us for further spiritual guidance.

"I know you will be glad to hear of the blessing of God upon this work. Again thanking you for the remittance, I remain,

"Yours faithfully,

"Edith F. Norton."

I came, I saw, I conquered, may be inscribed by the Saviour on every monument of grace. came to the sinner; I looked upon him; and with a look of omnipotent love, I conquered.—Top lady.

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Report of the Revival Conference

In Connection with the 30th Annual Reunion of the Moody Bible Institute of Chicago, and the Commemoration of the Eightieth Birthday of Its Founder, D. L. Moody, January 31 to February 5, 1917

By S. A. Woodruff

[The following account of the conference was prepared from longhand notes and is not intended to be a complete report. It is written for the benefit of those desiring a review of the conference. The addresses will be reported in later issues of "The Christian Workers Magazine."]

AT the call of The Moody Bible Institute, the revival conference opened January 31, at 7:30 p. m., in the auditorium of the Moody Church, Dr. Towner and the Institute choir leading in a strong praise service. Dr. Gray then sounded what might be considered the key note of the conference, when he mentioned that God "stirred up" the spirit of Cyrus to permit the Jews to return to their own land after the captivity. After they went back their hands slacked in the work, they became cold and indifferent, giving more care to their own houses than to rebuilding the house of the Lord. Then God "stirred up" the prophets Haggai and Zechariah to call them back to their duty, and subsequently "stirred up" their hearts to obey the prophets and go up to the mountains and bring the wood, until at last the work was completed.

The Lord also rebuked the people later on for not "stirring up" themselves to lay hold of Him. By and by Paul advises Timothy to "stir up" into a flame the gift of God which was in him, so that the "stirring" is intended to be mutual. We will not be "stirred up" unless God "stirs" us and yet it is as we "stir up" ourselves that we get thus stirred by Him. Are we ready to be stirred?

Prayer followed and a gospel solo by Mr. Hammontree, after which Dr. Gray announced the Rev. A. B. Winchester, pastor of Knox Presbyterian Church, Toronto.

ADDRESS BY DR. A. B. WINCHESTER

Dr. Winchester said he met many Moody Bible Institute graduates while on his trip around the world, and they were filling great places in the Lord's work. For his theme, he took Hebrews 12:2, laying emphasis upon the words: "Looking unto Jesus," the message of which had its setting in the closing words of the eleventh chapter about the cloud of witnesses.

He summarized the lives of great men of God who did great things for Him, though their doing was not great in the eyes of men. Not one of them had been used in a larger way than Dwight L. Moody, who had been called into the work of saving souls. Men were great not in themselves, but only as God wrought in them. Moody saw a vision of Christ. God's call today is for us to follow in the footsteps of the men who have gone before. The speaker referred to a regiment which had gone overseas in the present war, and when a roll call was made, after a terrible conflict, it was found that only three per cent of the officers and eight per cent of the men were left. We as a Christian army should not do less for our Lord than a regiment for its country.

The next speaker was

DR. ROBERT M. RUSSELL

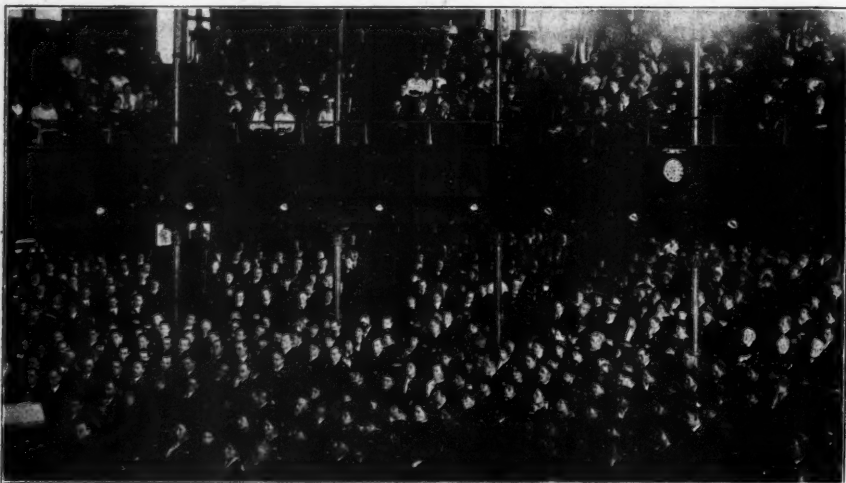
His theme was "How to Win Souls." In order to do so we must put ourselves in the proper channels to be used by God for this purpose. Towns and villages with power in the streams nearby to turn the wheels for making electricity, remain in darkness because the power is not applied. The soil fails to produce because of lack of cultivation, and application of nitrogen. Electricity has always been present, but it was not until Franklin harnessed it, that the dark towns were made light. There are forces available to enlighten dark hearts and lives, and it is the business of pastors and Christian workers to harness the power at our disposal.

First, by a redemptive attitude of believers toward humanity. There seems to be a lack of understanding and thought as to our attitude towards the world. The present condition of the



Rev. A. B. Winchester, D. D.,
Pastor Knox Presbyterian
Church, Toronto, Can.

churches is the cause of the present unbelief in a community; but the Gospel is adapted to the need of all humanity. Do not let speculation chill your ardor for winning souls. Christ's resurrection is a fact; and it is necessary to impress this fact upon the hearers. The trouble is our hearts do not burn with these truths and this causes us to neglect our neighbors. Cooperation on our part, with the Spirit of God, for the salvation of humanity, is necessary. Even though salvation is a free gift, people must believe, receive it, and hear about it; and to hear it, some one must preach it. When Paul had his vision of the man in Macedonia, it was as it were, the Lord Himself calling and in His calling, He was waiting for a human channel, and that channel was to be Paul. It was no wonder Paul went. Shall not we respond to the world's call to us? God wants us for channels.



Partial View of the Congregation at an Afternoon Session of the Revival Conference

Secondly, there is the expectant attitude toward the Lord Jesus Christ. Modern Christianity does not give Christ His place as at the beginning. There is too much effort misdirected in these days to the federation of churches, and other uplift movements. All this effort should be directed to saving souls. We do not get more than we expect, nor are souls saved but by birth pangs. Dr. Russell suggested that this conference should make us expectant. As a means towards revival, Dr. Russell suggested that pastors should get the people together to wait on the Lord in prayer more than we do. We do not sit before God as we ought. We should have united prayer. The speaker said that he used to believe that no results were to be expected from a revival effort until after ten days as at Pentecost, but he has come to believe that the delay was not on God's part so much as upon

the fact that it usually took ten days to get the people ready for the Spirit of God to work. He decried modern methods of advertising to interest people in an evangelistic campaign. What a peculiar thing it would have been for Peter and John to have been announced as going to sing a duet to draw the crowds to hear Peter preach! It is not a matter of psychology in winning souls, but it is a matter of enthusiasm on the part of Christian workers to so hold up Christ that people will believe on Him.

PROCEEDINGS OF THE SECOND DAY

The conference opened at 9 a. m. Dr. J. H. Ralston presided, and after prayer, introduced Professor A. T. Robertson, of the Baptist Theological Seminary, Louisville, Ky., who was to give three addresses on "Paul's Joy in Christ"

as revealed in his epistle to the Philippians. His subject for the first morning was "Magnifying Christ," covering chapters 1-2:18, using the Greek Testament.

He mentioned eight points on "How to make Christ great."

ADDRESS BY DR. A. B. WINCHESTER

At 10 o'clock Dr. Russell presided and introduced Dr. A. B. Winchester, who began a series of addresses on "The Overcoming Life," from John 5:4, 5.

He referred to President Reid, of Dickinson College, who as a child was near-sighted, and had often heard his playmates talking about the stars and the beauties of the heavens. He never saw the stars until he was fifteen years of age, when he was almost overpowered by their beauty.

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The reason for our defeat in the Christian life is short-sightedness. We have the Holy Spirit to lead us into the glory of Christ, and we have Christ to reveal the Father, but it is necessary for us to have a sense of our limitations to awaken a desire in our hearts to want to know Him. The speaker referred to the fact that the Apostle John was best able to talk of the Lord Jesus because of his close association with Him. He then referred to the experience of John and what led to his writing of the Gospel, and that John might have said at the age of 96, "I have served Christ, but now everything is scattered, and Christ is overcome. Am I mistaken?" John might have taken a pessimistic view, but he did not. He said: "This is the victory that overcometh the world, even our faith." He could see Christ and tread Patmos with victory.

Christ should have the pre-eminence in our lives. Every day He grows more precious to us. The speaker gave an interpretation of Col. 1:17: "He is before all things and by him all things consist." Christ is pre-eminent in heaven. He also will be pre-eminent in the future glory, when He shall be crowned. He will be pre-eminent at the judgment seat, and also at His coming to judge the world.

Christ is not indifferent to the present order of things. He wants us not to better ourselves from without but from within. We need to have a new sense of vision. Here he used a story told by Dr. A. T. Pierson. At Rochester, N. Y., was a doctor of wealth and refinement, a bachelor. He went upon an excursion to an Indian encampment where he saw the daughter of a chief coming from a teepee. She was smoky and darkened, but showed signs of majesty. The doctor so admired her that he took her home with him and gave her an education. She graduated with surpassing ability, and later became the doctor's wife and was accepted in society everywhere. This illustrates what it means for us to be married to Christ. Whatever belongs to Him belongs to us. We see Him coming back and in our midst. We see Him not defeated, but with all power in heaven and in earth, and able to commission His own and give them power. It behooves us, therefore, to lay hold of all that belongs to us in Christ. We may have the best that is in Him if we will appropriate it for ourselves.

PRAYER HOUR CONDUCTED BY DR. R. A. TORREY

Dr. Torrey said he believed the greatest thing he had done in his ministry was to call people to believe in prayer. He read a number of Scriptures pertaining to prayer, and exhorted us to continue steadfast in prayer and make prayer our chief business. If we are not successful in our work for the Lord, it is because of a neglect of prayer. If we lack power for revivals, it is because of neglect of prayer. Mr. Moody knew

how to pray better than he knew how to preach. Charles G. Finney had no Sankey to assist him in the work, but Finney knew how to pray. Dr. Torrey then gave a prescription for a revival, which he said would work: Let a few of God's people who are right with God, band themselves together to pray and then permit God to use them as He sees fit. That will bring a revival in any church. Most of the hour was given to prayer.

AFTERNOON SESSION

The conference again assembled at 2 o'clock. A telegram was read from Rev. John C. Page, of the Extension Department, who is conducting union Bible classes at Wilkesbarre, Pa., sending greetings from the class, and also one from Los Angeles, Cal., with greetings from former students now members of the faculty of the Bible Institute there, including Rev. John H. and Mrs. Hunter; Dr. and Mrs. William Evans; Mrs. Frances Allison; Mr. and Mrs. H. J. Baldwin; and Professor and Mrs. J. B. Trowbridge. After their reading, the congregation joined in singing "Blessed Be the Tie That Binds Our Hearts in Christian Love," after which Dr. Gray led in prayer in behalf of the Bible Institute of Los Angeles. Another telegram was read from two former students, L. P. Cassel and A. E. Laraway, engaged in evangelistic work. Mr. Ketchum then led in prayer, after which the hour was given up to a student conference. The speakers were Rev. Gustav A. Briegleb, Pastor of the Holland Memorial Presbyterian Church, Philadelphia, Miss Ora Hopkins, a student from 1903 to 1905, P. G. Spangler, who graduated from the Institute in 1914, Mrs. R. S. Coulter, who graduated in December, 1915, and Mr. Joseph Flacks who graduated in 1913, and had just recently resigned his pastorate in Paris, Tex.

Rev. W. W. Ketchum presided at the next hour, which was given up to

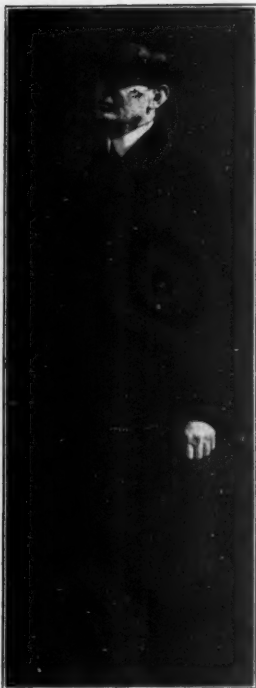
DR. TORREY ON PERSONAL WORK

He stated that he wished to definitely impress five lessons in connection with personal work: (a) the power of the Word; (b) the power of the blood of Christ; (c) the power of the Holy Spirit; (d) the power of prayer; (e) the power of personal work. The speaker then told the story of D. L. Moody's conversion, and laid emphasis on the fact that we all can do personal work even though we cannot all sing, nor all teach a Sunday-school class.

At the close of Dr. Torrey's hour, Rev. M. B. Williams, representing the Interdenominational Association of Evangelists, was given an opportunity to tell about its work.

EVENING SERVICE

Dr. Towner opened the evening meeting at 7:30, with a song service, after which Dr. Gray



Rev. A. T. Robertson, D. D.,
Professor, New Testament
Interpretation, South-
ern Baptist Theological Seminary
Louisville, Ky.

the Word of the Lord and substituted commandments for it. Interpreting v. 14, he said that a preacher should not be a verbal hair-splitter, but should be skilled in interpreting the Word of God. The words "rightly dividing the word" in v. 15, expressed the thought of Paul as a master-workman, cutting tent cloth, and cutting it straight. Preachers should learn to rightly divide the word of truth in the same way, cutting it straight. The difficulty with many is that they aim at the truth, but miss the mark, and because they miss the mark they overthrow the faith of some. They may mean well, but are not rightly taught in the Word. Referring to verses 20, 21, he said, we cannot all be gold or silver cups, but we all can be clean cups; and to be prepared unto every good work, means that we should be in a state of readiness at all times. The next hour was given to Dr. R. A. Torrey.

ADDRESS BY DR. TORREY

The gist of Dr. Torrey's address was, "What a preacher's business is, if he is to be used of God." He referred to Acts 6:4, that the duty

introduced Professor A. T. Robertson, who spoke on "Usable Preachers." He gave literal interpretations and explanations of the Greek of Paul in 2 Timothy, chapter 2. He explained that in v. 21, "meet" means "use well"; and that a man who is "meet for the master's use," is a man who is usable for the Lord. The reason we do not have better preachers is because the preachers are made out of laymen, and it is not becoming for a layman to criticize the preachers. If the Word of God is not properly taught, it is the fault of the preachers. We have many preachers now, like the Scribes and Pharisees, who took away

of the preacher is to give himself to prayer and the ministry of the Word. The apostles had faced the problem of being forced into social service work and their reply to the church was that it is not fitting to forsake the Word of God to serve tables. The ministry is called to something higher.

He said more failures have occurred in the ministry because of the lack of prayer than for any other reason. He quoted Dr. Stephen Tyng Sr., who when dying said: "I do not wish I had preached more, but that I had prayed more."

He referred to a time when Mr. Moody talked to him about passing "the dead line," which was generally considered to be fifty years of age for a minister; and Mr. Moody stated that if a man did not study he would cross the dead line before he was fifty, but if he did study, there was no need of him crossing the dead line at any time. There is a great temptation to ministers to be lazy; therefore, they need to stir themselves up to study the Word more earnestly. It is not necessary for a pastor to know law, medicine, or other branches of learning in order to preach intelligently, but a pastor should study his Bible the same as a physician studies materia medica.

Men in the ministry must be holy men, as they cannot pray or minister unless they are holy. It is our duty to receive holiness and not reject it. Holiness means to put away every known sin, and a pastor should either give up known sin or get out of the ministry; also give up every doubtful sin, as it is necessary to have a clear conscience; also give up things which rob us of power. There are many things a pastor can do because he may have liberty to do them, but if anything robs a pastor of power, he should give it up. Here the speaker referred to the use of tobacco, and how it robs a pastor of his influence.

PROCEEDINGS OF THE THIRD DAY

The conference was opened Friday morning at 9 o'clock by Dr. Ralston who presided and led in prayer.

Prof. Robertson gave the second lesson on Philipians.

ADDRESS BY PROF. ROBERTSON

He said it was well worth while to understand something of Greek because the New Testament was written in Greek, and we would have a better idea of what was meant by the writers in their illustrations and interpretations, if we could understand the words they used. Following the outline, the general theme was "Hungering for Christ," beginning with Philipians 2:19.

1. We should seek after the things of Christ, because most men seek after things for themselves. The difficulty in the church is that we put our own things first, and Christ's second; but Christ will not be second. Can a believer live up to this standard? Yes, in Christ we can.

2. We should risk all for Christ, as did Epaph-

roditus, who was sick unto death. Epaphroditus was sick because of the work of Christ; the literal interpretation being, He gambled with his life, and almost died. This does not mean we ought not to be prudent, but that we ought not to be too prudent. Men will dare anything for gain of money; why should not we dare something for the Gospel's sake?

3. Paul found it necessary to make continual repetition of the commonplace, 3:1-3. He did not always conclude his epistles after saying "Finally," but he continued to exhort his readers to be faithful in the Lord. The speaker in commenting upon commentators of the Bible, referred to an incident of an old lady who said she liked commentators "because the Bible threw so much light on them." Paul said "beware" three times in verse 2. It did not make him tired to repeat, it was good for the people for him to do so.

4. Change of values in Christ, verses 4-11. The speaker here referred to Paul as keeping a ledger showing a profit and loss account. All that had been of credit to him before, was now loss; he placed it on the debit side. This was repeated for emphasis, as knowledge of Christ is the only thing worth while.

5. The single chase. Paul never considered himself perfect in the absolute sense, but only relatively; he wanted absolute perfection, and he chased it; but never considered that he had attained the goal, though the goal was not a will-o-the-wisp, but rather keeps ahead at all times to show us we are not perfect. We, for a while, may appear to make a good showing in a dim light, but when brought into the light of Christ, we do not appear so well.

6. Keeping on in the path, 3:15, 16. We live by commonplace, fundamental things of life. We eat and sleep regularly, so in the Christian life, we must keep up the routine of prayer and study of the Word.

ADDRESS BY DR. WINCHESTER

At the close of Dr. Robertson's address, Dr. Winchester, gave the second of his addresses on "The Overcoming Life," relating the story of Hopeful and Christian in "Bunyan's Pilgrim's Progress." They reached the place in their experience where there were no obstacles, the enchanted ground, and he stated that Christians of the twentieth century no doubt are on enchanted ground.

If any were without expectation of receiving some blessing from the conference, they were like a Japanese bird he had seen, trained to come out of the cage, ring a little bell to awaken the divinity in an idol and return again without any result. To come to this conference and have no expectation of receiving blessing, would make it impossible for God to bless such a one.

He then read Ephesians 1:1, laying emphasis upon the fact that God hath blessed us in Christ.

Joshua was a type of Christ, the first to bear His name "Jesus," which means Saviour.

He was appointed to lead the people into the land. The first step Israel had to consider was, How to cross the Jordan, typical of judgment, and to come into the land of promise, typical of the New Testament, not heaven itself but in the heavenlies; and the answer was in the Ark. If they would go with the Ark they should all pass over safely. So it is that when the Lord blessed the Church at Pentecost, the whole Church of God was blessed potentially, and arose to be seated with Christ in the heavenly places. All judgment is past, and we are now on resurrection ground.

The speaker then referred briefly to the Passover, and the route taken by the spies, and the promise made to possess the land, not just to see and taste and smell, but to take full possession, even though they did not drive out the Philistines. This was a task reserved for the king of Babylon later. Here the speaker gave an interpretation of Romans 7 and 8 and emphasized that the law of the Spirit of life frees us from the law of sin and death, and all power comes from the Holy Spirit. We are, therefore, indebted to Christ, and should be holy; and we may obtain power to overcome by the Holy Spirit working in us.

The prayer hour followed in charge of Dr. Torrey.

AFTERNOON SERVICE

At 2 o'clock, Mr. E. O. Sellers presided, and after singing, and prayer by Mr. Gaylord, the hour was given over to former students for a conference. Testimonies were heard from Rev. Mr. Scott, a student in the Institute twenty-four years ago, who was followed by Mr. Austin Amory, a student of 1896 and 1897. Then Miss Rose Fetterolf spoke, a graduate of the August, 1916, class, who has been with the "Billy" Sunday Party at Detroit and Boston. Mr. Munn of Peoria, Ill., followed. He left the Institute in August, 1891, to take the superintendency of the Bacon Mission, and has been there ever since. Mr. Hempstead of Iowa, told of his student experiences, and how that in those days, when short of a good suit, it was necessary for two students, in order to appear well, to wear the same suit; one taking one assignment, and returning immediately to the Institute to give up the suit to the other, who should use it on the next assignment. He was followed by Miss Williford who since her graduation had been in city mission work in connection with the Second Baptist Church of Chicago, and later at Aurora, Ill. Mr. Hunt was the next speaker, who graduated in August, 1912. When he finished his studies he went to St. Joseph, Mo., and was ordained in 1914. He has had an average of one addition to his church every week since entering the pastorate. Mrs. Margaret Russell told of her experience in coming to the Institute. She was a member of a church in the South where a woman's voice is never heard in public speaking. She graduated in August,

1915, and was called to do Bible teaching. The last speaker was Mr. A. F. Gaylord, who related his experience of giving up business and coming to the Institute, where he has continued to serve as Business Manager. He stated that his prayer to God at that time was: "God send me wherever you want me to go," and though he has been in the work here so long, he still is able to say the same thing to God, and is ready to go anywhere the Lord wishes to send him.

PERSONAL WORK HOUR

The 3 o'clock hour was presided over by Rev. W. W. Ketchum, and after the usual announcements by Dr. Gray and the singing of a hymn, the meeting was turned over to Dr. Torrey. He gave a second address on personal work, taking for his subject, "The Conditions of Success for Personal Work." There was no joy like that resulting from doing personal work. He told of his experience in leading his first soul to Christ, who was a young woman acquaintance whom he had known before his conversion. To be successful in converting others, we should be saved ourselves. Weak preachers have a weak progeny. He here restated some points covered in one of his previous addresses as to putting away all known sin from our lives, and the necessity of absolute surrender to God.

EVENING SERVICES

The Conference again assembled at 7:30 P. M. and was opened by a grand song service in charge of Dr. Towner, assisted by an orchestra and chorus, at the close of which Dr. Gray asked for a rising vote of appreciation, which was heartily responded to. This was followed by special prayer for President Wilson and his Cabinet, because of the critical situation of the nation on account of international affairs. The speaker of the evening was then introduced.

ADDRESS BY HERBERT BOOTH

He took for his theme two words, "Truth," and "Adjustment," showing that it is necessary in the spiritual realm to be adjusted as well as in the natural realm.

There is a great law of adjustment in everything. No automobile can perform its proper functions unless it is adjusted. A sewing machine will not properly work unless needle and shuttle are adjusted. A camera will not take a good picture unless the lens is properly focused and so man must have his head adjusted. A dunce hasn't less brains than any other individual but the difference lies in the fact that one person knows how to adjust himself where another does not. So, the individual, to come into a right relationship with God must be adjusted to God's plan, which is to repent and believe the gospel. Therefore, there is only one way to come and that is as a sinner.

The cause of the difficulties in the churches is because we are out of adjustment with the law of God. A church may be a great organization but have very little spiritual movement in it. An institutional church brings the church down

to the world, but does not take the world up to God.

Evangelism, the speaker stated, is the last hope of the church, but there is much in evangelistic work that is not in harmony with God's plan, which accounts for the fact that after a strenuous campaign, so many of the professed converts return again to their old condition in a short time. This is because there is so much machinery in connection with a campaign, that Spirit of God cannot work. The speaker stated here, that the cause for this was that "the worker's thoughts were not adjusted to God's thoughts." It is not what we believe, so much, about salvation, as it is what "God says." It must come from the Bible. Only the Word of God can lead us into right thoughts. Many preachers are out of harmony with the gospel, hence their failure. There are indefinite invitations given to people to accept the Lord, so that it has gotten to such a fine point that an evangelist may almost ask a congregation to "wink their eyes" to indicate their interest in salvation. Hence, it is necessary that we should be clear to those we preach to.

There is great need in these trying days of thoroughly going over our experience and the necessity of giving up the things of this world for the things of the age to come. We must learn to distinguish between what we fight. We can fight booze because it is popular to do so, but it is not popular to fight the movies, which are as great a menace to morals. There is a need of trusting God in the present crisis. Here the speaker told an incident of a woman on shipboard who, with a Bible under her arm, had been going about among the passengers from day to day exhorting them to trust in the Lord, but when a storm came up and the ship was rolling and danger seemed to be at hand, she asked the captain how serious it was, and he said, "The only thing left for us, is to trust the Lord." Whereupon she replied, "O, Captain, has it come to that?"

Speaking of healing, Mr. Booth stated it was necessary to trust God in healing, first with means, then we could trust God without means. He warned the congregation to beware of the evil of Christian Science, as healing may come from both the devil and Christ. The speaker also touched upon the point of adjusting our teaching to its logical sequence. Bible Institutes these days are rightly dividing the Word of truth, and it is their function to put teachings in right relation to each other. His closing remarks emphasized the great necessity that we practice what we preach. If we preach the gospel, we should also practice it. Anyone can preach, who has the gift of gab, but it means more to practice what the preaching calls for.

PROCEEDINGS OF FOURTH DAY

The conference opened Saturday morning at 9 o'clock, with Dr. Robertson, whose subject was

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"Peace in Christ," based on Philippians 3:17 to 4:23. He said an Irishman wants peace, even if he has to fight for it, and there is no other alternative left to the believer. Christians cannot accept "peace at any price." The devil offered peace to Christ with one condition, but Christ refused peace with Satan. Peace is not the first thing to be considered, but wisdom. Wisdom is pure, then peaceable. Only righteousness exalts a nation. There is no neutrality between God and the devil.

The outline covered nine points: 1. 3:17, "Mark them that walk as Paul walked." Keep your eye on those who lead you to the right goal. Only follow those who follow Christ. 2. Beware of the enemies of the Cross, who are the enemies of Christ. 3. We are a colony of heaven. Verse 20, our conversation is our citizenship in heaven. 4. Let us stand fast in the Lord (4:1), To stand in the Lord, is not standing still, but going forward. 5. We should help the women who labor in the gospel (v. 3). 6. We have a garrison of peace (v. 7). The speaker was once traveling on the ocean during a storm when there was much anxiety among those on board. He was in his cabin, and at certain times he could hear the captain pass up and down saying, "All is well." This gave him peace; if the captain thought all was well, there was no need for him to fear. 7. We should aim at high things and high practice (vv. 8, 9). We must take care of our minds and concentrate them on the best things. In the same way, we can refuse to entertain in our minds evil suggestions. It is not enough to have ideals, we must seek to attain our ideals. 8. The secret of happiness (vv. 10-18). Paul learned to be content. He learned to do without, to be hungry, through Christ, as well as he learned to abound in all things. 9. The riches in glory (vv. 19-23.)

ADDRESS BY DR. WINCHESTER

At the ten o'clock hour Dr. Winchester gave the last of his addresses on "The Overcoming Life." The general theme was from John 7, on the "Filling of the Holy Spirit." The Jews had gone up to the feast, and on the eighth day, the last day, there was great joy among the people, but Christ looking upon their countenances saw a thirst depicted there, for a want of real joy or reality in their feast, which led Him to cry out, "If any one thirst, let him come unto me and drink." The people had been coming to keep the ordinances, but these ordinances never gave them satisfaction in their hearts. The speaker had many interviews with people about their spiritual condition and many of them lacked power. A little boy had been praying at his mother's knee, and asked the Lord to make him a good boy. In the morning when something went wrong, he said to his mother, "You heard me pray to God to make me a good boy, but he hasn't done it." This was like many Christians who think power must come from the outside. The secret of power lies within. Do not rush

for the goal of power nor try to get quickly what is only acquired through experience. Many preachers have swayed multitudes, but to try to imitate them is only to be a poor understudy. The best way is to be yourself and covet to be like Christ, filled with the Holy Spirit. The Lord would rather have us be like Himself, than like some other believer.

There are three passages in the Greek New Testament which can be translated "study," or literally, "be ambitious." The first is in 1 Thess. 4:11. We should be ambitious to be quiet. Romans 15:20, "strive," ambitious to preach. 2 Cor. 5:9, to "labor," ambitious to be "well-pleasing." The speaker here illustrated these passages, emphasizing that a Spirit-filled man will not be speaking of himself, but of Christ. Referring to the baptism of a believer by the Holy Spirit, he stated that every converted soul is baptized by the Spirit. Baptism is not any more or less to the believer, but the infilling, or drinking of the Spirit; this is the secret of power. A man filled with the Holy Spirit does not need any one to go ahead of him and tell it. When the disciples were filled with the Holy Spirit, multitudes took knowledge that they had been with Jesus. When we are filled with the Holy Spirit, we are under complete control of the Spirit. We have order and peace. We have the spirit of a sound mind, poise, confidence. If we have the power of God, it will enable us to see our opportunities to bring life to the dead, and we can only have power by honoring the Word of God, and always drinking of Christ.

At the close of Dr. Winchester's address, Dr. Gray read a number of telegrams and after prayer introduced Rev. Luther B. Wilson, D.D., a Bishop of the Methodist Episcopal Church.

ADDRESS BY BISHOP WILSON

In his opening remarks, the Bishop said it was worth coming a long way to hear



Rev. Luther B. Wilson, D.D.,
Bishop in the Methodist
Episcopal Church

such singing as he did at this conference and it reminded him of how Mr. Moody used to insist on singing in his meetings.

He took for his message, Hebrews 12:1, "Let us run with patience the race that is set before us." He referred to several characters in the 11th chapter, enlarging upon their weaknesses. Abraham had the same faults and feelings which belong to us, yet Abraham ever felt that God called him in the path set before him. Lessons were also drawn from the life of Moses. Faith enabled each one to see the invisible. Enoch could see beyond the blue and get a vision of Christ. Abraham could see the city without foundation. Moses, in looking into the faces of those around him, saw beyond that multitude, God. Faith not only sees the vision but enables one to act with consonance with the vision. Abraham had a vision of the restoration of Isaac, even that he should be raised from the dead. I do not know where the path for each one may be, but I have a feeling that God wants us to look through the gallery, that we may follow the example of steadfastness exhibited by these martyrs. The present is a portentous moment in our national affairs, and it is necessary for us to see and tune our lives to that One Who is invisible. The question before each one is, "Does your faith give you the vision?" Remember to keep on in your present path, even though you do not like it. Keep on because God wants you to do it. It is a part of your discipline. We are in the midst of a lost world. It is not easy to make things here like the streets of gold, in heaven. It takes patience, and patience is the thing that springs from a life of faith, so run today and tomorrow with patience, and lift up Christ to this lost world. You cannot do it by just looking at Moses and Abraham and the patriarchs, you must look unto Jesus.

AFTERNOON SESSION

The conference opened at 2 o'clock, the first hour being given to a conference of former students and at 3 o'clock were begun the regular sessions of the Union Bible Class, as conducted by the Moody Bible Institute every Saturday. Rev. W. W. Ketchum had the 3 o'clock hour on Personal Work, and was followed by Rev. Norman H. Camp, who conducted a prayer service at 4 o'clock. Five o'clock was the missionary hour when addresses were given by E. A. McDonald, of Porto Rico, and Edward Drew, of the South China Boat Mission. Dr. Torrey taught the Sunday-school lesson after the luncheon, and the regular 8 o'clock Bible hour was given to Bishop Wilson, who took for this theme

"THE MESSENGER AND THE MESSAGE"

He based his address on Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." In his opening remarks he referred to the great joy he had in being at the Conference and the benediction it was to breathe the atmosphere of

the Moody Bible Institute. He referred to his address in the morning when he has spoken of Moses as being, in respect to certain things, the greatest of human characters, but "I am bound to say that I love Paul better than I love Moses." It is the fashion today for some to discredit Paul, but he is surely the master-mind in all the centuries that reach from the days of the incarnation down to the present. Paul was loyal to conscience, but when he was converted and the Lord appeared to him on the way to Damascus, he must have thought again and again of Stephen, and remembered that martyr face and must have listened again to the testimony that went from Stephen's lips, and when Christ appeared to him he did not know whose face it was. He knew it was a King. When Jesus revealed himself all became changed in the life of this man. He had the same intellect, but that intellect was kindled into a new power and this messenger looking into the face of Him who wears the diadem, fell at His feet and said, "Lord, what wilt thou have me to do?" and immediately gave himself to this King whom he had never seen before. Paul crossed the great divide not only of individual life, but of all universal life and became the messenger of our Lord and brought the great message of the church. The message of Paul was Jesus. It is not a very wonderful thing that the message of this man should be Jesus. He accepted Jesus as his message, because Jesus fascinated him, satisfied him, allured him.

After a number of illustrations the speaker spoke of Paul's change from a Pharisee of the Pharisees to a kinsman to every soul that breathes. Yesterday he was thinking only of his own, but today he reaches out those hands of his and is ready to enfold all humanity in the arms of his love, and the world supremely needs that gospel of the crucified. The great difficulty with the world today is not a difficulty with its head, but with its heart and there can be no solution of the world's great problem that leaves out Jesus of Nazareth.

In his closing remarks, the Bishop said, If you really glory in the great reformers that have gone before you, if you glory in the great martyrs, the great philanthropists, if you really glory in them, you are under obligation to stand by them. If you and I, and all those real disciples of our Lord shall publish this gospel that goes down to the roots of the world's difficulty, that enters into the very heart of the world's conscience, that permeates all that is intellectual, then we must go out to follow this Lord of ours, follow Him all along the way of sacrifice.

How much salary did Paul get? He got a large salary in stripes, in bonds, in imprisonments, but those things have no value. It is not a question of where I go, or what I do, or what I get, it is a question of, "Going where you want me to go, Lord," of "Saying what you want me to say," of "Being"—and the being is the great-

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est of all, for out of the being comes the doing, and never the reverse. You cannot have a better gospel than the gospel preached by Paul.

SERVICES ON SUNDAY

On Sunday visitors to the Conference were given an opportunity to visit various churches, while the speakers, members of the faculty of the Institute, and others were asked to supply pulpits. In the afternoon, however, the Conference assembled to hear addresses on the theme of "Prophecy and The Lord's Return in the Light of the Present War." The first speaker was Dr. Robert M. Russell, who spoke on "Kingdom Truths."

ADDRESS BY DR. ROBERT M. RUSSELL

Dr. Russell in his opening remarks said, "I think you will agree with me that the important thing in the study of history is to know not what might have happened, but what has happened, and that equally, in the interpretation or upward look in prophecy, the main thing to know is not what may happen, but just what will happen." He mentioned the fall of Lucifer and the result; the fall of Adam and Eve—what might have happened had Noah's generation taken warning, etc. What might have happened if the Jews had accepted Jesus as their King. These things did not happen. The same thing is true regarding prophecy. It is easy to talk about what might happen, but the speaker said, I am basing what I have to say on the words of Peter, "We have not followed cunningly devised fables. We have a sure word of prophecy." If the world ever needed to get out its lantern for the walk of life, it is today.

Dr. Russell mentioned that for nine years in his early ministry, he was a firm believer that in some way the church is the Kingdom, but he noticed that they were not gaining, but he said some day Christians will pray so as to receive increased spiritual light and power and then the power of God will come. That was his message. He did the best he could in his preaching, but he did not have the gospel of the Kingdom. Later he discovered the church is not the Kingdom, but the herald of the Kingdom, and as he concluded his studies he found it impossible to devise an exegesis that would permit any other view than that our Lord's judgment work will bring in the Kingdom of God.

When Paul was writing to Timothy he adjured him to faithfulness by His appearing and Kingdom. Did not Paul know the order? Did he make a slip of the pen when he said, "Now you be faithful by his appearing and his Kingdom?" No, Paul understood the meaning.

The speaker referred to the 15th chapter of Acts and about the discussion of admitting Gentiles into the church, and the decision of the counsel was not to put any burden upon the Gentiles, and when James quoted, "I will return to build the fallen tabernacle" he referred to the restoration to take place at the return of Christ

at which time there will be an ingathering of the world into the kingdom life of our Lord and Saviour. We have been dreaming of peace, but we have not been dreaming in God's way. We are reading now that book of Mr. Britling's, but you know he doesn't see things through; the war is still going on while Mr. Britling is talking, but Mr. Daniel and Mr. Zechariah see it clear through and we shall act wisely to keep ourselves acquainted with world thoughts.

The speaker then referred to the second chapter of Daniel, and mentioned the smiting of the image and the interpretation of the dream. The morning is coming and the Kingdom is to be given to the Son of the Most High God. "I cannot help but hope that this great struggle may bring us near to that time when there shall be a great manifestation of the power of God." If we would give a bit of attention to the book of Daniel, the 9th chapter, we should have a fairly clear view of the future. Israel is God's key in the world's development.

Daniel had been reading this prophecy of Jeremiah, and learned that the sentence of captivity had been for seventy years. Now he says it is nearly over, and what is there in the future? As he prayed and thought the angel came to him and gave him the explanation of the prophecy. God is not being surprised these days. The train of destiny is on time.

Dr. Russell then entered into a brief explanation of the seventy weeks of Daniel, mentioning that he did not go into all the mathematical statements, but that the days between the set day when Nehemiah stood before his King with drooping eyes, and the real day of the Passover 24 days after, or the real day of our Lord's coming in, as it would be in the month afterwards, because there was a difference in the month, a difference in the location of the Passover as we have today in the difference of Easter, if you carry that through you will find the measurement of time is exact. We are now living in non-prophetic times. The last week of Israel is coming. She will possess her own land, be given political rights from the ruling power of the nations, to exercise her right in national life. Jewish influence throughout the world will be great financially, and in every other way.

The prophecy of Zechariah contains a story of the Armageddon of prophecy and the conditions of the nations when humiliated under the scourge of God. What is our outlook as Christians? Shall we put our money and time in a peace conference? We know the result of the peace conference at The Hague at the beginning of the great European conflict. We are confronted today with a great church that you and I know would have the Kingdom that way, a church which has taken away the kingly office of Christ and given it to an earthly potentate; which has taken away His intercessory office and given it to the Virgin Mary, which has left Him little more than a bloody figure on the cross. That

is not God's idea of the Kingdom. Stand not in waiting for something to happen. In His power make something happen in the way of saving lost men in this world.

Let us be calm when the heathen rage, because it is the heathen that are raging, there are no Christian nations today in the world—there are Christians among them, but the dominating power is not Christian. The emblem of the fighting beast is the emblem they have,—one is the lion, one the eagle, and another is the bear, all ravening beasts, and they will all go on in their own way. Christians may suffer tribulation with them, but we wait for the coming of the Lord and while we wait we can sing, "The Lord of Hosts is with us, the God of Jacob is our refuge," and as we see the battle-stained fields of the earth, we can say, "Behold the works of the Lord, what desolation he hath wrought in the earth." We wait for our King.

"THE SECOND COMING OF CHRIST"

Dr. Russell was followed by Dr. R. A. Torrey, who took for his theme "The Second Coming of Christ." He said a number of letters were sent out a few years ago by the "Christian Herald," asking men what they thought of the peace conference at The Hague, and "Do you think there will be any more war?" to which he (Dr. Torrey) replied that he was in favor of anything that meant for peace, even temporarily, stating, "I believe there is nothing more hellish or damnable than war, but I know my Bible too well to believe we have had our last war. We have ahead of us the most awful war of all our world's history, and all Carnegie's millions put in this direction are being wasted."

When his answer was published, it was so different from the opinions of others that many people thought he had gone crazy. Should any refer to that statement now they would have to change their opinion. He said many of his friends had been killed on both sides during the war, but "as awful as conditions are across the water today, and as awful as they may become in our own country, the darker the night gets, the lighter my heart gets. I am an optimist because I believe what this Book says about the return of the Lord Jesus Christ." "We have thought," he said, "that gradually, by the process of evolution, the Kingdom was coming, and we would feel that we have been evolving all right, and the Kingdom is here, but it is not the Kingdom of God, it is the kingdom of the devil. The devil rules this world. It is a case of every man for himself and the other fellow hindmost. The devil rules in politics, not merely when you have a chief of police arrested for graft, but he generally rules the folks that arrest him too. The devil is the biggest political boss that rules in this world today. He is the god of this world."

"What we need is God coming down to take control of business and politics, and He is going to come. We may say we need a great democ-

racy. They had a great democracy in France at the time of the great revolution, and the streets ran with blood. What we need is an emperor, but there is only one Emperor that will bring peace and that is not Kaiser Wilhelm, it is Kaiser Jesus. The great reason why Kaiser Wilhelm is fearful today is not because of England, or France, or Italy, it is because of the German common people. The Kaiser knows history; he knows what happened in France when royalty went down, and when Germany is defeated, if she is, there will be a commune in Berlin, and he knows it; and there may be a commune in Washington, in New York, and in Chicago, too.

"There isn't a statesman on earth whose heart doesn't fail him for fear today. Lloyd George talks big, but if you could see his heart, it would be fainting for fear. The German statesmen talk big, but if you could see their hearts you would find them failing for fear, too.

"We have always thought we could lick anybody and any nation on the globe—that's the American disposition. But if you could see into the heart of President Wilson and others, you would find that their hearts are failing. Yes, even if you could look into the heart of 'Teddy' you would find his heart failing for fear. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. This is no day for banquets. This is not a time to heap up money, this is the time to make every penny you have got count for God."

LAST DAY'S PROCEEDINGS

The Alumni Association

The conference reassembled on Monday morning at 9 o'clock for the organization of the Alumni Association of The Moody Bible Institute. Only former students participated in the organization, and the meeting was presided over by Dr. P. B. Fitzwater, Registrar of the Institute. He told of the purpose of the Alumni Association, and introduced four of the former students to give short addresses on the relationship of the Institute to students. The first speaker was Miss Rose Fetterolf, who spoke of the parental relationship of the Institute, as our Alma Mater. Rev. E. T. Munns spoke on "What Does the Institute Owe to Its Students?" He emphasized the necessity of those staying in the Institute holding up in prayer the students who go out on the firing line. Mrs. Alveretta Warvel Bowman spoke of "What the Students Can Do for the Institute." She told of what an inspiration it was for former students to come back to the Institute; and stated that the Institute was like a central exchange of a great telephone system and that through the students the Institute could touch all parts of the world and working through them could organize Union Bible Classes,

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Gustav A. Briegleb,
President Alumni
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distribute Institute literature, and give a great lift to the Institute financially.

Dr. Torrey made a few remarks about the financial needs of the Institute, and the need of buildings; and stated that if we needed a million dollars, by going definitely to God in prayer, we should expect to receive it.

Rev. Gustav A. Briegleb was the next speaker, and spoke of the great responsibility that rests on students going out from the Institute to be faithful to its precepts. The students should sustain the relationship of loyalty to Institute problems, and not expect the Institute to do any greater work than it is enabled to do with the limited funds at its disposal. He told of the wrong impression made in the early years in

its history, as to the character of teaching in the Institute, and how some thought that those only came to the Institute who could not hold their own elsewhere. This had been changed, and it was the duty of former students to now pick the cream of their young people to send to the Institute for special training.

The constitution was read by Dr. Fitzwater, and the following officers elected by a vote of those present: President, Rev. Gustav A. Briegleb, pastor of Hollond Memorial Presbyterian Church, Philadelphia; Vice-Presidents, Rev. Frank R. Bush, Chicago, and Mrs. Margaret T. Russell, Mobile, Ala.; Secretary, W. L. Rugg, Denver, and Treasurer, Rev. C. E. Flanders, Detroit. The constitution provides for honorary members. The names of Dr. R. A. Torrey, Miss Emily Strong, and Mrs. S. B. Capron were the first to be recommended and accepted as honorary members. A committee was appointed to prepare a list of other former members of the Faculty and those who had rendered notable service to the Institute, that their names might be included in the honorary list.

MRS. S. B. CAPRON'S LETTER

At the close of this part of the program, Dr. Gray gave the announcements for the day, and read a letter from Mrs. S. B. Capron, which we report in full:

"Dear Dr. Gray: I am replying to yours of the 10th, in sending my message to your annual reunion. I am a pilgrim led gently along the

sunset path. The 24th of April will be my 89th birthday. My thoughts often turn to the great question: 'What is a spiritual life?' It must begin in a tender and profound realization of the great reality: Christ died for me. It moves steadily on to the attainment, the high calling of God, to the conscious realization: Christ liveth in me. To grateful love the Lord Jesus always responds. To grateful service He always communicates His power. In personal influence He manifests Himself. The beauty and blessedness with all available divine resources is God's plan for us.

"Yours very cordially,

"S. B. Capron."

The meeting for the next hour was in charge of Dr. Torrey, who conducted the prayer service.

AFTERNOON SESSION

At 2 o'clock the conference reassembled, Rev. W. W. Ketchum presiding. The first speakers were Mr. C. W. Wade, president of the Business Men's Gospel Team, Fairfield, Ia.; and Mr. Harper, a business man of Fairfield, who has been giving most of his time to evangelistic work. Mr. Wade told of the organization of the Gospel Team. It has passed its sixth birthday. When religion was at a low ebb in the town, the pastors called the men together in a lawyer's office, and cooperated with them to promote gospel work. There are now twenty-seven men in the team, and they are reaching the needy fields.



A. K. Harper, L. E. Kuhna, C. W. Wade, of the Business Men's Evangelistic Association, Fairfield, Ia.

Mr. Harper followed Mr. Wade and told some of his experience as a salesman, and how that he found he could learn something from even the poorest salesmen on the road. He told of how he had visited a number of prominent businessmen who are giving much of their time to the Lord's work, and decided that he would serve the Lord to the best of his ability, and went to talk with men about salvation with the same enthusiasm he used in trying to sell them goods. He stated that it was well enough to have enthusiasm, but it was also necessary to have a plan for conducting an evangelistic campaign.

ADDRESS OF MEL TROTTER

The next speaker on the program was Mel Trotter who referred to hearing Mr. Moody preach a sermon on Daniel 12:3, whose message went home to his own heart. When Mr. Moody was pressing home the message he looked down at Mr. Trotter and said: "Boy, you can shine, too."

Mr. Trotter said he has always tried to win souls, and started as a doorkeeper in the Pacific Garden Mission. He worked in a barber shop at the time of his conversion, and came to the Institute to study the Bible. He said he put in only twenty-four days, and that he and Dr. Gray graduated together! Therefore, if his theology was not right, Dr. Torrey and Dr. Gray were responsible for it, because they are the only ones under whom he ever studied the Bible.

His first call to work was to Grand Rapids, Mich., from which point he has been instrumental in training and sending out a large number of mission workers. He referred briefly to his affliction, which came upon him a year ago last August, when he had an experience of dying, and became homesick to go to be with the Lord. A vision came to him of a man standing on the curbstone across the street from his home; a policeman came to the man and told him to move on, and the man said: "Trotter owes me something. If he would pay me what he owes me, I would not be where I am today." When he reflected upon this vision, it made him feel that it was not God's purpose for him to be giving so much of his time to raising money and financing the missions that he has been responsible for, but that God's real call to him was to devote more time to dealing with lost men personally.

DR. JOHN TIMOTHY STONE

The next speaker was Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, Chicago. He touched upon the fact that people who do most are not always the active ones. The man who said he was always busy was fooling himself, but he was not fooling others. The busy man for God is always open for larger propositions. It is dangerous to put faith in men; we ought to put our faith in God.

Referring to Mr. Moody's work, he said we do not need publicity. Moody had a great many things said against him, and Moody kept on

working in spite of what was said about him. Mr. Moody used publicity, but he did not depend upon it. If a preacher is more anxious to have a reporter print in the paper what he preaches than to apply himself to the Word of God, there is something wrong. He touched upon the danger of our depending too much upon methods, and not enough upon real spiritual life for results. We are not above doing little things for Christ. A great man shows his greatness by the way he treats little men.

PAUL RADER

Rev. Paul Rader, Pastor of the Moody Church, who followed, took his text from John 7:37-39, referring to the last day of the feast, "If any man thirst, let him come unto me and drink." He said we need the power of God every day; we need the working of the dynamic life of God. Many professing Christians have no witness of the Holy Spirit in their lives. Touching on Ephesians 4:30, he urged that everything negative be put out of the professing Christian's life; that it is not possible for the believer to do it of himself, and, therefore, it is necessary to let the Holy Spirit have the right of way. He closed his address with an appeal and a consecration service.

A free supper was served for all visitors to the conference and former students of the Institute, including the Evening Classes from the city of Chicago, which was followed by a fellowship meeting in charge of Mr. E. B. Buckalew, Secretary of the Extension Department. The guests were sent in relays to supper and the fellowship meeting, and then to the Moody Church, where Mr. Sellers gave a stereopticon lecture on the life of Mr. Moody.

CLOSING SERVICE

Dr. Gray gave the announcements and read a telegram to the conference from the Stough Evangelistic Party, in Cincinnati, O. He took this occasion to read a telegram just received from Dr. Ed. F. Cook, Foreign Mission Secretary of the Methodist Episcopal Church, South, accepting the position of Director of the Missionary Course of the Moody Bible Institute. A further notice of Dr. Cook will be found in the M. B. I. Department of this issue.

The first address of the evening was given by Dr. Torrey on, "Why God Used D. L. Moody."

He stated that if we could discover why God used D. L. Moody, we could discover how God can use us. He related the instance of how that a certain man who had been contributing to Mr. Moody's work, when he heard of the death of Mr. Moody, said he would give twice as much to his work as he had been giving before.

Referring to power, the speaker said that "Power belongeth unto God." It didn't belong to Moody, nor to Finney, but it belonged to God, and that power is not given arbitrarily, but only on certain conditions, and D. L. Moody met these conditions. He enlarged upon six

(Continued on page 608.)

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Prophecy and the Lord's Return

L. W. Gosnell

CHRISTIANITY AND WAR

[The following is abridged from a new book, "The Bible View of the World," by Rev. Martin Anstey, B. D., M. A. Mr. Anstey is a profound Bible scholar as well as a spiritual Christian. His answer to the question, "Can a Christian be a soldier?" is of especial interest at the present time. It is inserted in this department because of its bearing on dispen- sational teaching.—L. W. G.]

Can a Christian be a soldier? Is the practice of war compatible with the precepts of the Sermon on the Mount? These are deep and searching questions, sounding the depths and penetrating to the innermost recesses of the Christian conscience. In order to arrive at a true and satisfying answer to these questions we must clear our minds of certain widely prevalent misconceptions, and we must be prepared to face the consequences, if an examination of the sources of our faith should reveal the fact that Christianity is not so mild and gentle a system and not nearly so averse to the application of force and the shedding of blood as we had supposed.

And, first, we must recognize the fact that Christianity is to be identified with the whole Bible, and not with the New Testament alone. Christianity has its roots in the past. "The spirit of Christ was in the prophets" of the Old Testament, "testifying beforehand the sufferings of Christ and the glory that should follow" (1 Pet. 1:11). The New Testament consists of a body of "occasional" writings. It does not contain a code of laws defining the duty of the Christian in every relation of life, but it does supply us with the principle and the spirit of the Christian life in every conceivable circumstance. It builds upon the foundations of the Old Testament, and it develops and carries forward the principles therein revealed to the higher reaches and the nobler ranges of spiritual life.

Broadly speaking, we may say that Genesis 1-15 contains a revelation of the sovereign will of God respecting the principles of divine government in relation to all mankind, to all the nations of the world. Genesis 12 to Malachi develops the principles of divine government in relation to the life of the nation of Israel. The New Testament incorporates, confirms, and fulfills all that has gone before, and adds thereto the principle of divine government in relation to the church, the disciples of Christ, the individual Christian, and the Christian home. Christianity does not rethresh threshed straw. In dealing with the nations of the world the will of God was already revealed. "God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "The earth was corrupt before God, and the earth was filled with violence" (Gen. 6:11); hence the flood

and the peopling of the earth with a new race, or rather with a new beginning of the same race, in Noah. But the heart of man was still unchanged, and in the course of time the earth would again have become "filled with violence." Hence the restraining ordinance of God: "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6), valid alike for all mankind, for the Jew and the Christian, and for men of every race under the sun. And the reason for this ordinance was not merely the utilitarian purpose of preserving human life, but the deeper reason and the divine purpose of preserving the honor and glory of God. "For in the image of God made he man" (Gen. 9:6). For man's sake? Yes, indeed. But much more for the sake of God: "Whoso sheddeth man's blood, by man shall his blood be shed." There is nothing in the rest of the Old Testament and nothing in the New Testament to reverse this ordinance of God. It is re-enacted in the sixth commandment: "Thou shalt not kill" (Ex. 20:13). It is confirmed and carried deep down into the region of legislation for the heart in the Sermon on the Mount. Whosoever is angry, whosoever shall say Raca, or Thou fool, shall be in danger of the judgment, of the council, of hell fire (see Matt. 5:22). The Sermon on the Mount does not destroy, it fulfills; it does not reverse, it intensifies the commandments of God in the Old Testament. The sayings "by them of old time" which are reversed by our Lord in the Sermon on the Mount are not the commandments of God, but the traditions of the scribes. "Thou shalt hate thine enemy" is a perverted addition to, and not an integral part of, the Word of God. It is not to be found anywhere in the Old Testament.

The principles of the Sermon on the Mount are universally practicable and universally valid for all time. They are as obligatory upon communities as they are upon individuals. But they must be interpreted in the sense in which they were intended to be understood, and applied in the way in which they were intended to be applied. When Christ said, "Resist not evil," He did not mean that the magistrate must not restrain the vice of the criminal, or that the soldier must not defend his country from the violence of her foes. He did not mean that crime and violence must be allowed to go on unmolested and unrestrained. What He did mean to inculcate was the elimination of selfishness, not the elimination of justice. What He did command was the preservation of a spirit of forbearance and personal self-sacrifice, not the condoning of wrong and the sacrifice of righteousness. The claims of holiness are eternal, and the principles

of righteousness can never be sacrificed without doing dishonor to God. The claims of love are always consonant with the claims of justice, and the claims of peace are always conditioned by the obligations of the moral law. There is no hate in our patriotism. There is no want of love and goodwill in the attitude of the magistrate who executes judgment upon the criminal, or in that of the soldier who defends his country against the fury of her cruel foes.

It is perfectly true that in a large and general way the cause of war is avarice, ambition, lust of power, and all manner of evil passions in men; but it is not true that evil passions are the cause of all wars, or that all wars are necessarily wrong.

The employment of force is not the same thing as the practice of evil. Force in itself is neutral. The authority which legitimates its employment is the moral purpose with which it is employed, and the limits within which its employment is valid are the limits within which its employment tends to the fulfillment of the moral law.

Peace is never absolutely and unconditionally enjoined as one of the prime necessities of life. It is always conditioned by the prior claims of righteousness. "The wisdom which is from above is first pure, then peaceable" (James 3:17). "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). There is such a thing as a holy war, and there is such a thing as a guilty peace. The soldier enlists in order to save, to defend, to preserve life, not to destroy it. He imperils and sacrifices his own life in order to secure and safeguard the life of his relatives, compatriots, and friends.

Christianity does not ignore the fact of sin. God has instituted magistrates by reason of sin. Sin necessitates magistrates, police, army, navy, and war. As long as sin remains there will of necessity remain the sword of justice to execute judgment against civil wrong, the sword of order to put down rebellion and civil commotion, and the sword of war to restrain the violence of external foes.

In the main the will of God in relation to these matters is unfolded in the Old Testament. Incidentally they are referred to in the New Testament, e. g., in Romans 13, but nearly always in the light of truths already revealed and taken for granted. "My kingdom is not of this world" (John 18:36). "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's" (Matt. 22:21). "Who made me a judge or a divider over you?" (Luke 12:14). God has already appointed rulers for the kingdoms of this world and judges to execute judgment in the earth. The office of Christ is not one which overthrows the previous appointments of God, but one which confirms these appointments and refers us to them for the justice of God which they are appointed to mediate to us. We belong to two spheres, to the Church and to the State, and God is sovereign in both.

The State is not secular; the administration of justice is not profane. Both are spheres in which the ultimate source of authority is the sovereign will of God. In the Church the weapons of our warfare are not carnal. We do not pass resolutions for the manufacture of munitions and the enlistment of recruits at our church meetings. These things are not unchristian, but they belong to another sphere, which other sphere is nevertheless a sphere in which also the supreme authority is the sovereign will of God. In the State as well as in the Church, God has His agents and makes His appointments. Obedience to Caesar is, within limits (i. e., in relation to the things that are Caesar's), a part of the will of God, and a direct command of Jesus Christ. The magistrate is clothed with authority by the fact of his appointment by God. "He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4).

MULTIPLE INTERPRETATION

By Ada R. Habershon

Our Lord, when speaking of the Passover feast, on the same night in which He was betrayed, said that He would not "any more eat thereof, until it be fulfilled in the kingdom of God." He thus implied that the Passover was not yet fulfilled nor could be, till the kingdom had been set up. These four words, "fulfilled in the kingdom," open to us a very large field of Bible study and suggest a great principle of interpretation, comprehensive and full, and one which has been much overlooked.

He who is the incarnate Word speaks of Himself as "Alpha and Omega, which is, and which was, and which is to come," and this threefold description is also true of the written Word. Of course all will agree that some parts of Scripture refer to the past, that some look forward to the future, and that some are ever in the present; but there is something beyond this. There are passages which evidently have a threefold interpretation, at the same time applying to the past, present, and future; and Bible readers and students seem naturally to divide themselves into five classes, according to how much they see of the "was," "is," and "is to come," meanings of Scripture.

1. There are, alas, some who are not even sure of the "was," such as "higher critics," who deny even Old Testament facts.

2. There are others who believe in the "was," but cannot see the "is." They believe, for example, that certain events happened to the children of Israel in olden days, but do not see any spiritual typical teaching for us now. They have never seen the "is."

3. There are some who are convinced of the "was," enjoy the "is," but do not recognize the "is to come;" such as those who do

not look only at the present, but also at the future.

4. There are some who see the "is," but not the "is to come;" they are content with the present, but do not see the future.

5. There are some who see the "is to come," but not the "is;" they are content with the future, but do not see the present. These are the three classes of people who are in the world, and who are in need of the Word of God.

It is the duty of the Christian worker to apply the Word of God to the needs of the people, and to show them the full meaning of the Word. The Word of God is a living Word, and it is the duty of the Christian worker to show the people the full meaning of the Word, and to show them the full meaning of the Word, and to show them the full meaning of the Word.

We are in the midst of a great crisis, and it is the duty of the Christian worker to show the people the full meaning of the Word, and to show them the full meaning of the Word, and to show them the full meaning of the Word.

not look for the Lord's personal return, who only spiritualize the prophecies to Israel, and who see nothing of dispensational truth.

4. There are a few who seem to believe in the "is to come," almost to the exclusion of the "is." These are the ultra-dispensationalists who tell us that there is only one interpretation to passages of Scripture, and if they can see a literal interpretation for Israel, pronounce all others to be wrong.

5. Shall we not rather aim at belonging to the fifth class, those who equally recognize the truth of the "was," "is," and "is to come" interpretations? We shall then not only find a threefold interpretation in many portions of Scripture; but shall sometimes see a past and future for Israel, and a past, present, and future for the Church. This is most clearly seen in the case of the types. Israel's history as a nation is in abeyance, and the present for the remnant according to grace is the same as that of the Church, so that we do not often have a separate present interpretation for Israel.

It is not merely that there may be many applications which were not originally intended, but we believe that these several interpretations are often purposely enfolded by the Holy Spirit in the one passage. Not only are all true, but all are intentionally given to us by the Holy Spirit, and it is not for us therefore to say which is the primary teaching, nor must we put more weight upon one than upon another. To ignore the "is to come" is wrong, but so would it be to deny the "is." The "one interpretation" theory treats the Bible too much like a book of merely human origin, instead of divinely-inspired Scripture. If the Holy Spirit intended us to make a certain application of a passage, as, for instance, the gospel message in Isaiah 53, this is a right interpretation, and it seems strange that men who believe in the inspiration of the Bible should dare to affirm that He could only have one meaning in view. Man can write books with one interpretation, from which we can quote and make applications, but it needs God Himself to give us this wonderful Book.

We must not ignore one interpretation in order to give weight to another, even though that other may have been much neglected and overlooked, for we lose the balance of truth quite as much by putting too much weight on one side of the scale, as by putting nothing into the other. Sometimes we see different schools of Biblical interpretation clustering round past, present or future fulfillments, each party maintaining its own view, but losing sight of that of others. We are in less danger of doing this if we see the truth of all three. The Word of God is like a prism—for it breaks up the white light of His truth into many beautiful colors—but prisms are three-sided,

and all three sides are needed if we are to see the varied tints.

The principle of multiple interpretation may be illustrated by many parts of Scripture. For instance, the Psalms of David may be expounded in many ways; for while we can often trace in a particular Psalm a reference to David's personal history, we may at the same time know that it was a prophecy of Messiah, and that it will be still further fulfilled in Israel, and yet we can appropriate much of it to our own individual experience. So too with the writings of the prophets, and when we come to the New Testament we find the same fulness of teaching in the parables and in the miracles, in the visions, and in the epistles.

Whole volumes might be written upon each of these groups, but these fragmentary jottings are offered to Bible students in the hope that they may serve as a fingerpost to guide some into hitherto unexplored regions of this wonderful Book which God has given to us.

The same piece of land which is valued by one man for its beautiful scenery, its refreshing restfulness, will by its fertility speak to another of the pastures it provides or the fruit and flowers which it yields, and in the formation or richness of its soil will have quite another voice for the geologist, or searcher for mineral wealth.

And so with the Word of God. The wonders and riches of our inheritance are not less abundant or less varied than those which may be found in a field of earthly soil; the distant landscape, the beauties and provision on the surface, and the deep-hidden riches for which we must explore, are all meant for us, and the more we study the more shall we be enriched and blessed.

I freely admit salvation is worth working for; it is worth a man's going round the world on his hands and knees, climbing its mountains, crossing its valleys, swimming its rivers, going through all manner of hardship in order to attain it. But we do not get it that way. Paul went through all the trials and hardships he had to endure, because by the grace of God resting on him he was enabled to do so. There is no merit in taking a gift. If a beggar comes to my house and asks for bread to eat, and I give him a loaf of bread, there is no merit in his taking the bread. So if you experience the favor of God, you have to take it as a beggar.—D. L. Moody.

We may think we are truly busy when we are really only restless, and a little studied retirement would greatly enrich our returns. We are great only as we are God-possessed; and scrupulous appointments in the upper room with the Master will prepare us for the toil and hardships of the most strenuous campaign.—J. H. Jowett.

Young People's Society Topics

John C. Page

SERVICE

March 4

James 1:19-27

Verse 18 precedes verse 19 logically as well as chronologically. "Of his own will begat he us with the word of truth." Salvation and sonship are both involved in this verse. The spirit of sonship is the impelling power to service. The sons must be about the Father's business. This is not merely a figure of speech but a fact of experience. Relationship is of primary importance in God's order. There can be no acceptable service save from an accepted servant. The accepted servant is first of all made a son. In the fulness of time God sent forth His Son that we might receive the adoption of sons (Gal. 4:4, 5). Mark that word receive. The quality of service will be determined by the measure of capacity to receive. See Romans 5:11 and 1 Corinthians 2:12. Salvation, service—this is God's unchanging order. This also is the order in our Scripture lesson—"begotten by the word," "doers of the word."

Five positive directions concerning service are now addressed to "brethren," those begotten by the Word, children of the Father, bound together by one common life derived from one common source.

1. "Be swift to hear," be alert, keen to distinguish the voice of God in the ordinary things of life and amid the confusion of sounds that fall upon the ear. As a mother hears the cry of the babe while the other members of the household sleep, so the spiritual ear may be attuned to catch sounds which completely escape others.

2. "Be slow to speak." This is a mark of wisdom in all departments of life. Hasty judgments usually have to be revised. In spiritual matters too there are experiences over which it may well be written, "See thou tell no man." A due reverence manifest in subdued speech contributes to efficiency in service.

3. "Slow to wrath." Here it is that the patience of verse 4 must have its perfect work and hasty criticism be avoided. The righteous cause of God is never vindicated or promoted by outbursts of anger.

4. "Receive with meekness the engrafted word which is able to save your souls." Salvation is an act and a process. See Titus 3:5. The Word of truth by which we were brought into the new life is now implanted within. Receive it, listen to it, yield to it. "Let the Word of Christ dwell in you richly."

"It is the Word of life,
The Word that tells of peace
Of comfort in the strife
Of joys that never cease."

Open wide the door to it. Give it a hearty reception. It will indeed save your soul. "It effectually worketh in them that believe." By its power, the process of God's salvation will continue to overcome the obstructions of the old self-life.

5. "Be doers of the word and not hearers only." The one who fails to transmute into life what he hears is deceived. He is like a person who has eaten a good meal but fails to digest it. Undigested food becomes poison. The preventative to this is found in Galatians 3:2 and Hebrews 4:2. It is, "the hearing of faith," which makes possible the co-operation of the Holy Spirit, through whom the Word is made a living force working in and through the believer's life. And the issue of this is service.

PERSONAL EVANGELISM

March 11

Acts 8:4-17; John 1:35-42

Personal evangelism means individual effort to lead another person to Christ. It is individual effort as distinguished from united effort. Its aim is to reach one person and to win that one. "He brought him to Jesus."

The advantages of personal evangelism are many. It can be done anywhere, at any time and by anybody who will. It reaches all classes many of whom could not be reached any other way. It is effective because it is personal and meets the exact needs of every case. The results are both abundant and satisfactory.

The world may not be brought to Christ but Christ must be brought to the world, your world, the circle in which you live and move. Some will believe and receive. "To as many as received him to them he gave power to become the sons of God even to as many as believed on his name" (John 1:12). They of old time went everywhere preaching the Word (Acts 8:4), making Christ known. To know Him and to make Him known must be the purpose and passion of personal evangelism.

Consider some lessons and incentives for this kind of work.

1. Our Lord requires it. "Follow me and I will make you fishers of men" (Matt. 4:19). This is the first word in the New Testament descriptive of the nature of Christian service. How suggestive it is!

2. The very nature of the gospel demands it. The gospel is news—good news, concerning which people need to be informed. The gospel is little known. Most people think of it as a modified form of law or a set of rules by the observance of which they hope to be saved. Personal evangelists, there is much need for solid and intelligent work at this point. The gospel needs to be

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rescued from misinterpretation. It is not good advice merely, but good news, good news from God concerning His Son (Rom. 1:1-3). Just what this good news is can be seen in 1 Corinthians 15:3, 4; Romans 4:25; 1 Peter 2:24 and Hebrews 10:14. This gospel is the power of God unto salvation to everyone that believeth. Not a modified form of the gospel, not a gospel with addition and subtraction, but the gospel of God—the good news of a crucified Saviour and a risen, living, victorious Lord. When the gospel is understood and its power experienced, one enters into the spirit that animated Paul when he declared, "I am debtor" to make the evangel known, "I am ready" to do it, for "I am not ashamed of the gospel which is the power of God" to save. The sin disease is malignant and pervasive but the remedy is sure. It is God's remedy and it works.

3. This work is big with possibilities. How much does it mean in the economy of the Kingdom to have led D. L. Moody to Christ!

Who shall do this work? You will find the answer in Revelation 22:17, "Let him that heareth say come."

THE CURSE OF COWARDICE

March 18

John 18:15-27

Here is another lesson on "preparedness." Not along the even tenor of our way but in the hour of crisis and emergency the real test comes. Are you prepared for the unexpected temptation? Have you a reserve power in the shape of confidence, conviction and courage on which you can draw at a moment's notice? If not, you will play the coward when the testing time comes.

"My sheep hear my voice and they follow me" (John 10:27). Some follow close up, others follow afar off. The followers afar off constantly get into trouble. They hear not the Shepherd's voice, the comfort and confidence which His words inspire are lacking. Hence in a crisis they act cowardly. They are timid instead of confident, contradictory in life rather than consistent, compromising instead of conquering. "Art thou not one of his disciples?" is a question asked by the world, and the answer of the life that follows afar off is, "I am not." Yes, cowardice is a curse to the cause of Christ but a remedy is at hand.

Cowardice is not a disease; it is only a symptom. The disease is doubt and distrust. Have you not read of those who, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens?" They were heroes, pathfinders, wayshowers. What was the secret of their endurance and fortitude? "Through Faith." The antithesis of cowardice is courage. The source of courage is faith, and the object of faith is our divine

Lord. The faith that sees Him as the Lamb of God bearing away our sins, as the conqueror of death and the grave, as the Living One able to save to the uttermost, as the righteous judge and coming King; this faith produces confidence, conviction and courage out of which martyr stuff is made. "Have faith in God."

Do not miss the background in this picture. Peter failed, but his Lord did not. Peter was cowardly, but his Lord was conqueror.

THE SALOON A FOE OF SOCIETY

March 25

Isaiah 59:1-8

Lloyd George, Premier of England, paints the following word picture: "This is our ideal—a land where you meet no drunkard staggering on the road toward his doom, a land where you have no slums for humanity to rot in, a land where you have two-thirds of its prison cells empty, a land with its work-houses vanished, a land with its children well fed, well clothed, well sheltered, well trained, with their merry laughter ringing through the streets, a land where the curse of drink shall be driven from hearths."

A beautiful picture, indeed. Who would not labor for its realization? Nevertheless over it may be written, "one thing thou lackest." The water-wagon looms large in this ideal picture but the river of the water of life cannot be seen. Statesmen and idealists may not miss this, but spiritually intelligent Christians will.

The saloon is the foe of society, while the true church is the friend of society. The saloon has a downward pull, the church an upward pull. The saloon, like all other forms of evil, is in alliance with the kingdom of darkness. The church is in alliance with the kingdom of God. How shall the friend of society overcome the foe of society? By political expedients, social welfare and moral reform? Not primarily nor principally. Men are not brought into the kingdom of God by community uplift but by individual regeneration. Born from above, they will become community uplifters of the right type. The new life received through personal faith in the Son of God becomes the source and center of a body of moral convictions out of which leaders and uplifters are developed. A town in eastern Pennsylvania, with a population of 20,000 people, has in one ward fifty-three licensed saloons. When the time for renewal of these licenses came a protest was made to the court against them. Fearing that the court might consider the protest and refuse the renewals the town council (the city fathers?) passed a resolution asking the court to grant all of these fifty-three renewals on the ground that the town needed the \$8,000 revenue! So true is it that unless a man (or men) be born again he cannot see. Consequently \$8,000 looked larger than eight thousand lives. Revenue was regarded as of larger importance than righteousness. True vision leads to intelligent supervision even in the affairs of a city.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

EPISTLE OF JAMES

INTRODUCTORY

We have now reached that part of the New Testament containing the general or catholic epistles. They are so called because addressed not to any particular individual or church, but to the church at large. And yet this is not true of all of them, not true of this one, which is addressed to a particular class of Christians named in the first verse.

There are three persons named James in the New Testament. One was the brother of John, another the son of Alphaeus, and a third the brother of our Lord, who is commonly supposed to be the author in this instance.

A peculiar interest attaches to the fact that, as the brother of our Lord, he did not believe on Him as the Messiah up until the resurrection perhaps. Compare John 7:5 with Acts 1:13, and 1 Corinthians 15: 7. His conversion may have taken place at the time mentioned in the last named Scripture, which, if so, accounts for his presence with the church as shown in the reference to the Acts.

As to his religious character, he was a very strict Jew, a faithful observer of the law, both moral and ceremonial, without, of course, relying upon it as a ground of salvation. He gave Paul and Barnabas the right hand of fellowship in their work among the Gentiles, but personally he remained attached to the Jewish form of Christianity. His place in the Christian scheme was to win over the Jewish people, and no one probably was better fitted for this than he.

Persons Addressed

The epistle is addressed "to the twelve tribes scattered abroad," which proves its Jewish designation; but that they were Christian Jews is shown in the salutation, where James styles himself "a servant of Jesus Christ."

As to their social condition they seem to have been composed of rich and poor, the tendency of some of the former being to oppress and despise the latter, as we shall see. Like all the other classes of Christians, they were passing through trial, and like them, too, more or less under the influence of false teachers. The doctrine of justification by faith only was being perverted among them, and from various points of view, their condition was unsatisfactory. The writer comforts them in their trial, but rebukes them for their sins, and seeks to give them instruction concerning the matters in which they were in error.

The style of the epistle is vivid, sententious and yet rich in graphic figure. There is not the logical connection found in Paul's writings, the thoughts rather arranging themselves in groups strongly marked off from one another; but yet the writer goes immediately into his subject, and

with the first sentence beginning a section, says at once what is in his heart. The first words of each section might almost serve as a title for it, while that which follows is the development, ending usually in a kind of recapitulation. ("How to Study the New Testament," second section, pp. 163, 164.)

The comments on this epistle are taken from "Synthetic Bible Studies."

INSTRUCTION CONCERNING TRIAL Chapter 1

"Temptations" in verse 2 is in the sense of trials (see R. V. margin). Why should they be received with joy (v. 3)? In what spiritual condition will such a reception and use of trial result (v. 4)? What will effectually aid in that direction (vv. 5, 8)? Along what lines of trial were they being exercised (vv. 9, 11)? Notice that the poor man is to find comfort in his truly high estate in Christ, while the rich man is to find comfort in a truly humble spirit before God in view of the facts referred to.

But there are two kinds of testings which come upon believers, those already spoken of as "trials," whose source is divine, and whose purpose is strengthening and purifying, and those now brought into view as out and out "temptations," not from God, but from themselves. What reward comes to the disciple who successfully encounters these (v. 12)? What is their immediate source and outcome (vv. 13, 15)? What three arguments are presented in verses 13, 17 and 18, to show that God is not the author of these temptations? On the ground, then, that we have our good from God, and our evil from ourselves, what lesson is drawn (vv. 19, 20)? Speaking of our being "swift to hear," whose words has the writer in mind (v. 21)? What shows, however, that the "hearing" he has in mind is a very practical experience (v. 22, 25)? Speaking of our being "slow to speak," how does he emphasize its importance (v. 26)? In what does "pure religion" consist other than in mere talk (v. 27)? Remember that James is talking to believers in Christ, to those who supposedly have "religion," and he is merely instructing them how it should be manifested. Men are not saved by benevolence, and kindness to the widowed and the orphaned, or even by strenuous efforts after a pure life, but by Christ, who bore their sins in His own body on the tree.

RESPECT OF PERSONS AND FAITH AND WORKS Chapter 2

We next have some instruction or admonition concerning respect of persons, or the relation of

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the rich and the poor, 2: 1-13. This would seem to be connected with the trials of the poor mentioned in chapter 1. It not infrequently happens that the people who complain of the abundance of the rich, are the most obsequious in their conduct, as if they expected something from them as a result. Perhaps it was so here. Or it may be, that this instruction laps on more closely to what had been said about "pure religion," visiting the fatherless and widows, and keeping one's self unspotted from the world, 1: 27.

Respect of persons was incompatible with these things. Note that the Revised Version translates "have" of verse 1 by "hold." These two things could not be held at one and the same time. What instance is given of holding it (vv. 2, 3)? Of what wrong would they be guilty in such a case (v. 4)? What kind of judges would such partiality show them to be (same verse)? What would demonstrate the unwisdom as well as unkindness of such partiality (v. 5)? What would show their meanness of spirit (v. 6)? Their disloyalty to their Saviour (v. 7)? On what principle should they exercise themselves toward rich and poor alike (v. 8)? How were they in danger of violating this principle (v. 9)? What fundamental truth about sin is enunciated in this connection (vv. 10, 11)?

3. Some instruction on the relationship of faith and works, 2:14-26. If the subject of respect of persons grew out of the declaration about "pure religion" at the close of chapter 1, there is reason to believe the same of the present subject.

Before considering the verses, it may be well to remark on a criticism sometimes made that James is here contradicting Paul. The latter insists upon faith without works, while the former insists upon works with faith. But there is no contradiction, because Paul is laying down the principle of salvation, while James is showing the working of that principle in the life. Paul as well as James insists upon a faith that brings forth fruit, and was himself a fine example of it. The epistle of James was written at an early period, before Paul's epistles were generally known and before the council at Jerusalem (Acts 15), which may account for this treatment of the subject of faith from a different standpoint to that made necessary by the admission of Gentiles into the church.

Observe the change the Revised Version makes in the last clause of verse 14. "Can that faith save him?" Faith saves, James declared, but it is not the kind of faith which produces no fruit. It is not dead faith, but living faith. What illustrations of a fruitless faith are in verses 16 and 19? What illustrations of a fruitful faith are given in verses 21-25? Read carefully verse 22, which teaches that Abraham's faith was simply shown to be faith, a perfected thing by his obedience to God. So our faith in Christ can hardly be called a saving faith if it works no change in our lives and produces no results.

CONTROL OF THE TONGUE

Chapter 3

The third chapter contains instruction or admonition concerning the control of the tongue, 3:1-18. Just as the instruction in the other instances grew out of something written in the first chapter, so also here. He had exhorted them to be "swift to hear and slow to speak;" following that he had showed them how to hear in the sense that they must be doers of what they hear; and now he would show them how to be slow of speech in the sense that they should "set a watch before their mouths and keep the door of their lips."

"Masters" in verse 1, is really "teachers." This shows the direction of their temptation to talk too much. They affected teaching, after the manner of those rebuked by Paul in his letters to Timothy and Titus. There was danger in their doing this, as verse 1 indicates. A heavier responsibility rested upon teachers than upon the taught, and there was the likelihood of stumbling in that capacity (v. 2).

Note how he speaks first, of the power of the tongue (vv. 3-5). What three illustrations does he employ? Secondly, he speaks of the evil of the tongue (v. 6). How is it described? What does it do? Whence the source of its iniquity? Thirdly, he speaks of its uncontrollableness (vv. 7, 8). With how many wild, and subtle, and strong things, does he compare it in this regard?

After speaking of the tongue in general terms, how does he apply the subject to the present condition of things (vv. 9, 10)? By the use of what similes does he seek to better it (vv. 11, 12)? What is the relation between wisdom and speech (v. 13)? What does the strife of tongues indicate as to the condition of the heart (v. 14)? What is the source of such strife (v. 15)? Its product (v. 16)? How does true wisdom compare with it as to its source, character, and effects (vv. 17, 18)?

WORLDLY-MINDEDNESS

Chapters 4, 5

Like other divisions of this epistle this is so connected with the last, and grows out of it so naturally, that it is difficult to say where the division occurs. The writer had been speaking of envying and strife in expression through the tongue, and now puts in his plow deeper to show their source in the antecedent condition of the heart. "Lust" is not to be taken in the limited sense of sensuality, but in the broader sense of worldly pleasure or gratification of any kind.

Verse 2 presents difficulty. Consistency makes it necessary to suppose that James is here addressing Christians as throughout the epistle, and yet how incongruous to think of Christians committing murder to gratify their desires! Luther translated "kill" by "hate," and doubtless expressed the real meaning by so doing, although, to quote Neander, "James used the stronger expression in order to designate with the utmost

precision the nature of that evil which, whatever may be the outward form of manifestation, is still the same."

Nor let it be thought strange that such persons should be referred to as engaging in prayer (v. 3), for nothing is more common than for worldly-minded Christians to supplicate heaven for the gratification of desires entirely selfish, giving no consideration either to God's pleasure, or the well-being of their neighbors. How plainly James reveals the cause for the non-results of such prayers!

What names does he bestow upon these worldly-minded Christians (v. 4)? How does the language of this verse indicate that he has in mind adulterers in the moral and spiritual sense—professing loyalty to God and yet consorting with the world? What shows the incompatibility of such things? Verse 5 should be read in the Revised Version, showing that the Holy Spirit Who dwells in the believer is not a spirit of envy. What was their hope under such circumstances of sin, and in what direction should they look for deliverance (v. 6)? What prerequisite was necessary to obtain this grace (vv. 6-10)? How did the want of humility show itself in their prayers (vv. 11, 12)?

But this worldly-mindedness took to itself various forms, and James addresses himself to another in the verses following. What false reliance is spoken of in verse 13? How is it rebuked (v. 14)? What advice and admonition is given (vv. 15, 16)? It was not enough for them to know this truth and how does he teach

them the need of acting upon it (v. 17)?

What further application of worldly-mindedness follows in chapter 5? Who are addressed now? What warning is given them? "Ye have laid up your treasure in the last days," is the way verse 3, last sentence, should be rendered. How vividly it applies to day!

Are we not nearing the last days, and are not treasures heaping up as never before? What three charges are laid against the rich here (vv. 4-6)? Fraud, voluptuousness, injustice! How awful to think of these things under the cloak of Christianity! Or shall we say that James is here referring to the rich outside the Christian church altogether? It is difficult to say. Notice carefully, however, the judgments coming upon these rich people. What miseries indeed!

The epistle closes as it began, with comfort for the tried and oppressed, verses 7-20. What hope is set before the oppressed laboring men (vv. 7, 8)? How different from the strike and the boycott? If the rich of our day be at fault, are not the poor equally so, the Word of God being the standard? What examples of long-suffering patience are set before them in verses 10 and 11?

What closing recommendations and exhortations are set before all concerning oaths (v. 12)? Concerning heavenly-mindedness in the opposite experiences of life (v. 13)? What specific directions concerning the sick (vv. 14-16)? What testimony to the efficacy of prayer? How is it illustrated (vv. 17, 18)? With what statement of the believer's privilege and obligation does the epistle close (vv. 19, 29)?

"IN THE BEGINNING, GOD"

By Rev. Frank O. Cunningham

"In the beginning, God." This earliest word, Of Heaven's rich message to the sons of men, Reveals the fundamental cosmic force And the eternal rule of life as well.

'Ere light—God's first-born—in the darkness stirred,

Or earth, emerging from the deep, was viewed By angel hosts, who, with the morning stars, Chanted their ardent praise in heavenly song; Before the fields brought forth their waving grain

And richly-laden trees dropped golden fruit, Or lofty mountains stood above the plain, Or mighty seas sang anthems of eternal praise; Before the sun shone through the golden day And moonbeams glistened with reflected light Or teeming waters moved with flashing life; Before earth's pastures fed increasing herds Or fragrant forests sheltered birds of song; Or 'ere man trod the green of Paradise And viewed, with wonder, the great world that God Had fashioned for His fruitful seed,—a home Of peace and joy—"In the beginning, God."

Learn thou, my soul, the lesson of these words Deep in thy heart of hearts, and so return

To harmony with the God who has revealed Himself, His purposes and wondrous love; Not only in creation's glorious works, But greater in His Son, the Lord of all, Who came to show, by life and teachings clear, That man's true orbit, be he king or serf, Is found in humbly yielding to the law That puts God first in thought, and plan and deed,

In home, and school, or shop and counting-room,

In love and service, aye, obedience too, As He was first in all creative work.

Putting Him first, all problems quick are solved; Life's inequalities are smoothed by hope, And all the needed things are promised, sure As lilies find their dress and birds their food. Seeking Him first, the varied course of life Tends surely to the coming Paradise—Yea, to the place of peace on God's new earth, When sin no longer shall distress or mar The handiwork of God in earth or man. Doubts, fears, unanswered longings, all are then Fore'er forgotten in the perfect joy Of His undimmed, eternal light. Make, then, the keynote of thy life and aims, Of faith and hope, "In the beginning, God."

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Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

March 11

Jesus the Bread of Life, a Proof of His Deity John 6:22-40

Golden Text:—"Jesus said unto them, I am the bread of life." John 6:35.

I. Searching for Jesus (vv. 22-27).

1. The searchers (vv. 22-24). This search was not made by the disciples, but by the people who honored Him only as a miracle-worker. Doubtless they were the ones who sought by force to make Him king, (v. 15). They concluded that such a man could deliver them from the Roman yoke and supply all their needs.

2. Their motive in seeking Jesus (vv. 26, 27). They sought Jesus, not to honor Him, but for what they thought He could do for them. They failed to see the real purpose of the miracle of the loaves and fishes. Instead of seeing the Saviour through the miracle, they see only the bread through Jesus. Outwardly, these people seemed to be honest seekers, but He who knoweth the very motive of the heart declared they were coming with wrong motives. He detected their hypocrisy. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). The hypocrisy of those today who are seeking Jesus through false motives shall one day be exposed. It will be impossible to deceive Christ. Though their motives have not been right their case is not hopeless. The right way is pointed out to them (v. 27). They are forbidden to labor for the perishable things, and commanded to labor for the imperishable. This does not mean that it is wrong to engage in legitimate business or labor, for Jesus Himself toiled at the carpenter's bench at Nazareth. Labor is honorable in all. Even before the fall of man he had employment in Paradise. His words are a continuous rebuke to that excessive devotion after earthly things to the exclusion or neglect of the soul's interests. The thing He would have us do is to take great pains to find that food for the soul which is so abundantly provided in Himself. He who is diligent in the pursuit of his soul's interests shall have the Son of man—the meat which endureth unto everlasting life. Would that men were as anxious for this as they are for the things of this life. We should aim to center our interests and energies upon that which we can take with us beyond the grave.

II. Working the Works of God (vv. 28-31).

When the Lord had commanded them to labor and strive after the bread of everlasting

life which was in Himself, they at once wanted to know what works they must perform. This is ever the cry of the natural heart. Many today think that the only way to heaven is by doing works. Many admit that faith is essential, but it must be supplemented by works. This is the error which Paul deals with in the epistle to the Galatians. We find in the world three kinds of errorists:

1. The pure legalist who maintains that justification is through works alone.

2. The antinomian who disavows works entirely.

3. The Galatianist who insists upon an admixture of law and grace—that justification begins with faith and is completed in works. To all this Christ says, "This is the work of God, that ye believe on him whom he hath sent" (v. 29). If we would but get a scriptural definition of terms there would be an end to this quibbling. Faith involves the action of the affections and will as truly as that of the intellect. Bible faith and heart belief are identical. The heart in Scripture stands for the whole man. When a man has saving faith he has an intelligent apprehension of the truth of Christ's person; his affections go out toward Him and his soul yields itself to Him. Thus believing on Christ is the work of God. The content of the word "faith" is the entire man laying hold of God through Christ and then working for Him. Works, genuine works, is faith in action. Bible faith is not a dead entity but a vital, living thing inciting to action. We are justified by faith which works. This is the teaching of James 2:16-26. Faith in Jesus is the first work, and provides the force necessary for all deeds, which will please the Lord.

III. The Bread of Life (vv. 32-37).

1. Jesus Christ is the bread of life. Bread is a necessary food. No other article of food can take its place. Christ is the necessary food for the soul. Many substitutes have been offered but He only can permanently satisfy. He provides satisfaction in sunshine and shadow, in joy and sorrow, in prosperity and adversity, in life and in death. Christ is the food of the soul by God's appointment. He is infinitely more to the soul than bread is to the body, for He both gives and sustains life. Apart from Christ men have not true life in them. Men must have this bread from heaven or die in their sins. Bread is a universal food; so is Christ for all men in all ages.

2. How to obtain this bread of life (v. 35). It is by coming to Christ and believing on Him. By this is meant "that movement of the soul which takes place when a man feeling his sins and finding out that he cannot save himself hears of Christ, applies to Christ, trusts in Christ, lays hold on Christ, and leans all his weight on Christ for salvation." It is not a question of personal merit or doing good works, or ability to purchase, but to come and take. We must eat of physical bread before we derive benefit from it, so we must appropriate Christ in order to obtain salvation.

3. The blessed issue of taking this bread (v. 35).

(1) "Shall never hunger." The one who takes Christ never feels an emptiness or a deficiency. Christ absolutely satisfies.

(2) "Shall never thirst." We drink of natural water and thirst again, but when we drink at the fountain of living water there is no more thirsting.

IV. The Will of God (vv. 36-40).

1. His will is that none of those given to Christ should be lost (v. 39). All that the Father gave to Christ shall come to Him, and those who come to Him shall not be cast out but shall be raised again at the last day.

2. That every one who seeth the Son and believeth on Him shall have everlasting life.

March 18

Jesus Testifies to His Deity at the Feast of Tabernacles John 8:12, 31-37, 56-58

Golden Text:—"If therefore the Son shall make you free, ye shall be free indeed." John 8:36.

I. Jesus the Light of the World (v. 12).

Jesus compares Himself with the cloud of glory which piloted the Israelites through the wilderness. Just as the pillar of fire showed them the way so He was able to give them light and guide those who will follow Him.

1. "I am the Light of the World." The world is in moral and spiritual darkness. Only a few have any adequate conception of the nature of God, man's utter ruin and helplessness, man's responsibility and the reality of the world to come. In spite of man's boasted knowledge the earth is in gross darkness (Isa. 60:2). Christ is to men what the sun is to the solar system,—the source of light and life. Many false lights, such as reason, science, etc., are bidding for attention. He only who died on the cross for our sins, is the true light.

2. "He that followeth me shall not walk in darkness." To follow Him is to commit ourselves to Him as our leader and guide, both in matters of doctrine and living. Just as the Israelites without question moved forward at the movement of the pillar of fire, so we should do with Christ. The one who unreservedly commits himself to Christ shall not grope in darkness,

but shall go on the way to heaven in the light of the divine glory. The one who follows Jesus will avoid any intoxicating liquors, etc. Jesus will give him the power to overcome such temptations.

II. The Freedom in Christ (vv. 31-37).

Salvation is more than the removal of sin's penalty. It is a setting free from its power and bringing the sinner as a child into the family of God. To be free in Christ is to be a disciple, a learner (v. 31). It is not mere profession, but persistent following Christ which proves our discipleship. Freedom is through the knowledge of the truth (v. 32). So long as people are ignorant of Christ they will remain in bondage to sin. Sin is a hard taskmaster, and has, as its end, death (Rom. 6:23). Through Christ's blood we are justified and pardoned, and can look forward with boldness to the coming judgment. The one in Christ shall not come into judgment (John 5:24), for he has passed out of death into life. This freedom issues in an enduring relation of sonship (v. 35) which saves from death.

III. Christ's Identity with God (vv. 56-58).

He saw Abraham's day. This doubtless has reference to the appearance of the Jehovah-angel as recorded in Genesis 18, but even before Abraham's time Jesus was the "I Am." He did not, as Abraham, come to be, but was eternal, therefore one with God.

March 25

Jesus the Way, the Truth and the Life (Review) John 14:1-14

Golden Text:—"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14:6.

Happily we have come to one time at least when the review is easy and a pleasure. The teacher's supreme aim should be to make Jesus as real to his pupils as He was to the disciples when here upon earth for the "Word made flesh" is now dwelling among us "full of grace and truth," revealing God (John 1:14, 18). Truly Jesus is:

1. The Way.

(a) To all that is highest and best in the life on earth; (b) to heaven; (c) out of sin and darkness to holiness and light; (d) to God.

2. The Truth.

(a) Concerning man's lost condition; (b) concerning the way of his salvation; (c) the manner of living; (d) concerning the future life; (e) concerning God.

3. The Life.

(a) Source of life, physical and spiritual; (b) sustainer of life.

The best way to review the quarter's lessons will be to see the central purpose of John in writing his book, gather the central teachings of each separate lesson, and use them in proving the central proposition. John clearly states his pur-

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pose in 20:31, "But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Two things are set forth in this: (a) That Jesus is the Christ, the Son of God; and (b) that through believing on Him eternal life is received. It should be the teacher's aim to establish this truth and to accomplish this glorious purpose in the lives of all his pupils.

January 7. In this lesson Jesus is presented as the eternal Word, existing with God before all worlds, the Almighty Creator, the source of light and life, made flesh in order to reveal God to men.

January 14. John the Baptist testifies that Jesus is the Lamb of God. This truth was certified unto him by a voice from heaven, and the descent of the Holy Spirit upon Him.

January 21. Andrew, Philip and Nathanael testify that Jesus is the Messiah of whom Moses and the prophets did write, the very Son of God.

January 28. In this lesson Jesus proves that He is the Messiah, the master of the theocratic house by expelling those from the temple who were defiling it, and witnesses to His own deity by declaring that if they were to destroy the temple of His body He would raise it up in three days.

February 4. Jesus is here the bestower of eternal life as the only begotten Son of the Father who gives eternal life to those who believe on Him. Since God alone can give life Jesus is divine.

February 11. Jesus testifies to the Samaritans that He is the Messiah. His ability to disclose the secrets of the woman's heart and life convinces her that He is the Christ.

February 18. Jesus proves His deity by healing the nobleman's son at a distance, by speaking the word.

February 25. At the pool of Bethesda Jesus demonstrates His divine power by healing the impotent man who had been helpless for thirty-eight years.

March 4. The creative act by which five thousand men, besides women and children, were fed from a few small loaves and fishes with a superabundance left over demonstrates the deity of Jesus.

March 11. Jesus testifies to His deity by being the Light of the world and the Emancipator of those who are in bondage to sin.

April 1

Jesus Heals a Man Born Blind—a Mighty Testimony to His Deity

John 9:1-38

Golden Text:—"I am the light of the world." John 9:5.

So unusual was this miracle that such a thing was unheard of "since the world began."

I. Working the Works of God While it is Day (vv. 1-5).

1. The disciples' problem (vv. 1, 2). In their minds all affliction, negative and positive, is God's retribution for sin. Therefore they argued that this man's blindness proves sin. They recognized, too, that the effect of sin is sometimes hereditary. This they no doubt inferred from the second commandment (Ex. 20:5). The implication is that they held the view that men have a pre-existence, and that suffering in this life may be the result of sins committed in that pre-existent state. Many today are disposed to associate sickness, disease, and all sorts of calamities with judgment for sin.

2. The Lord's answer (vv. 3-5). The Lord avers that in this case there is neither sin on the man's part, nor that of his parents, but that it was an occasion for the display of the works of God, and that He had come to execute this task while it is day, because the night comes when no man can work. In this saying Jesus is conveying the message to us that there are limited hours for the task which we are sent to do; and that if we neglect our opportunity for service it will be lost forever, as the night will soon come when no work will be possible. Since Christ is the light of the world the task which challenges His attention was the opening of this man's eyes. The purpose of Jesus in working miracles was not a mere exhibition of miraculous power, but "to illustrate in the physical sphere His power in the spiritual sphere." With this as our viewpoint, we observe that this man's absolute helplessness in bettering his physical condition is illustrative of man's utter helplessness in the salvation of his own soul. The natural man is blind and dead. (Eph. 2:1, 2 Cor. 4:4). God by His spirit must quicken the soul dead in trespass and sin before it can see to take hold on Christ, the remedy for sin.

II. The Man's Eyes Opened (vv. 6, 7).

Observe that the means used in this miracle were little less than foolish in themselves. How illy adapted naturally would a plaster of mud be to apply to the eye, the most delicate and sensitive of all the organs of the body. What is more to be avoided than sand in touch with the eye? The object must have been to teach this man the utter inadequacy of the means to the accomplishment of the end that he might be caused to look from the means to the One who used them, that he might be convinced that the power was of God. Then too, the washing in the pool would teach him the absolute necessity of immediate and explicit obedience in order to enjoy God's blessings. We all need to be taught that we should obey Christ at once and entirely, whether we know the reasons why, the how, or the result. Obedience is sufficient to God's authority. Obedience only to that which seems reasonable is not obedience at all. God's Word is the standard, not human reason.

III. The Man's Testimony (vv. 18-38).

In his testimony we have a fine example of the development of faith. The opening of this man's

eyes aroused inquiry among his neighbors. When a man's spiritual eyes are opened there will be a stir among his friends. While they are debating and investigating the matter he gives his testimony.

1. He testifies to his personal identity (v. 9). This was very easy. His self-consciousness enabled him to know that he was the same man who was born blind.

2. He testifies as to how it was done (vv. 11, 15). So definite was his experience that he was able to tell just how it was done. When he repeated it there was no conflict.

3. He testifies that the One who opened his eyes was a prophet (v. 17).

4. He testifies that this healer no doubt was sent of God (vv. 30-33), and is the greatest worker of miracles since the world began.

5. Finally, he worships Him as the Son of God.

IV. The Results of His Confession.

1. As to the people, they were divided in sentiment. Some believed He was from God because of His works; others that He was a sinner because He did His work on the Sabbath day.

2. As to the man, they cast him out. But being cast out by men he found himself in the arms of Jesus. It is quite often true that separ-

ation from human fellowship results in more vital fellowship with Jesus. Had he not been cast out by men perhaps he never would have experienced the deeper fellowship of Jesus. He led on to a deeper faith. He first saw Him as a miracle worker, then as a prophet, and finally as the Son of God, and when he perceived Him to be the Son of God he worshipped Him. Faithful testimony will often result in ostracism from even, religious people, but whatever the cost we must be faithful. Those who manifest their fidelity will experience His love.

This whole lesson may be viewed from three angles:—

1. As an acted parable of the life that issues in faith in Christ, an illustration of the spiritual sphere in terms of the physical sphere.

2. A testimony to the deity of our Lord. This testimony is threefold:

(a) The miracle itself, an unheard of work that a man born blind should receive his sight.

(b) The unwilling admissions of the enemies themselves who made a public and official investigation; (c) the testimony of the man himself and that of his parents.

3. An illuminating example of faith's development.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

March 11

Jesus the Bread of Life

John 6:24-37

"They . . . came to Capernaum seeking for Jesus" (v. 24). That seemed a fine result of our Lord's previous ministry, but the seeking had behind it a wrong motive. Jesus understood the hollowness of their loyalty, and said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." It is possible to do things that seem religious, and yet from selfish ends. Men have joined the church to increase their trade with its members. Women have decided on church membership according to the breadth of the avenue into social circles.

"Labor not for the meat which perisheth" (v. 27). This is not a command against industry nor the forbidding of plowing, sowing and raising stock. It is simply a command to "put first things first," and to let the main emphasis of life rest upon what is enduring. The man who seeks first the Kingdom of God, and makes the circle of his activities include all Kingdom interests, has in that circle the areas of activity that cover the calls for daily bread. He who marks his circle by world interests, cannot in-

clude the things of the Kingdom within it.

"Him hath the Father, even God, sealed" (v. 27). All possible seals of deity and saviourhood were bestowed upon Christ Jesus by God, the Father. The descending Holy Spirit and the voice, "Thou art my beloved Son," was our Lord's sealing at His baptism. All His miracles were the seals of His ministry as Saviour. By His resurrection He was, "declared to be the Son of God with power" (Rom. 1:4). He who disputes the divine claims of Jesus should outline the list of credentials that would have commanded his faith.

"This is the work of God that ye believe" (v. 29). Faith is fundamental to any proper relationship with God. Sinners are justified by faith and set right with God, faith being accounted as righteousness in God's spiritual arithmetic. Belief stands behind all true service. The first question is not how much we can do but how much we can believe on Him who will work through us.

"What sign showest thou then?" (v. 30). A strange question this from those who had seen the miracle of the loaves and fishes, and were seeking for further free meals. Verily they had seen nothing but the falling bread as Jesus

broke the loaves. No amount of evidence will suffice for those who will not see.

"Our fathers did eat manna in the desert" (v. 30). It is possible to speak approvingly of the faith of our fathers and of their spiritual experiences without having much ourselves.

"The bread of God is He who cometh down from heaven" (v. 33). That which satisfies the heart hunger of men must be described in terms of personality. The gospel is not the story of holy things such as pardon and peace being given to men, but the story of Christ as given. When Christ is received, pardon and peace come through Him, just as satisfaction follows the eating of bread.

"I am the bread of life" (v. 35). The "I Am's" of Jesus constitute a most interesting series. We find Him declaring "I Am the Way," "the Truth," "the Life," "the Bread of Life," "the Light of the World." All such assertions affirm His divinity. Mere manhood cannot make such claims. In His words to the Jews "Before Abraham was I am" He links Himself with Him who spoke to Moses from the burning bush, saying, "I AM THAT I AM." It will take eternity to finish this affirmation of self revelation.

"All that the Father hath given me shall come to me" (v. 37). This is a word of mighty consolation to the Christian worker who goes forth in the name of Christ. Success up to the measure of the divine purpose must be his. Our Lord here echoes the Old Testament promise, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

"Him that cometh to me I will in no wise cast out" (v. 37). Here we have assuring promise to the soul seeking salvation as well as to the gospel messenger. The messenger can urge every sinner to come for he has Christ's promise that none will be rejected. The sinner can turn to Christ with full assurance because the Saviour has promised a full welcome. These words are the charter of redemption. Around them lie clouds of infinite mystery but within, clear as the light of God, there is the commission to Christ's ambassador and the promise for the seeking sinner.

March 18 Freedom Through Christ John 8:12, 31-37, 56-58

"I am the light of the world" (v. 12). "Never man spake like this man." Newton discovered the laws of gravitation, but he never said, "I am gravitation." Kepler made startling discoveries as to the movements of the stars, but he never declared, "I am stellar motion." Tyndall studied deeply into the mysteries of light and sound, but he never said, "I am light," or "I am sound." Some explanation must be given for the wondrous self assertions

of Jesus. The easiest and most satisfactory is, He was what He claimed to be, "God manifested in the flesh."

"He that followeth me shall not walk in darkness" (v. 12). The condition of escaping darkness and securing light is to follow Jesus. Mark you, it is not said, "He that understandeth me," or "He that can solve the mystery of my being" shall not walk in darkness, but "He that followeth me." Every day we rise awakened by the sunbeams whose mysteries are beyond us, and we walk in light whose origin we understand not. Let us so walk by faith in Christ.

"If ye continue in my word, then are ye my disciples indeed" (v. 31). Discipleship is an abiding relation with Jesus. In school life we could not call that child a pupil who enters the school but for a day, or chances in the school room once a fortnight. "If ye abide," is the condition of all saving relationship with Jesus.

"And ye shall know the truth and the truth shall make you free" (v. 32). Truth, knowledge, and freedom, are three of the greatest words of human speech. Truth is a universal term, and concerns all reality whether it be a mote in the sunbeam or the farthest star; a spring zephyr or a solar cyclone; the movements of the amoeba in the stagnant pool or the worship of an archangel in heavenly glory. Truth is that which corresponds to reality. Knowledge describes the soul's apprehension of truth. Freedom is the glad result which comes from appropriated knowledge. Freedom from anxiety as to temporal wants comes with enlargement of knowledge as to agriculture, manufacture and distribution. Freedom from human tyranny is soon achieved when men have knowledge of the sovereignty of God, and of the equality of all men in His presence. Freedom from the power, guilt, pollution, and penalty of sin is secured when the truth as in Jesus is apprehended.

"We be Abraham's seed and were never in bondage" (v. 33). It is hard to understand how the Jews could utter these words with the story of Egypt, Babylon and Rome written large in their history. Even as they spoke, their land was under foreign power. Equally foolish is it to speak of ourselves as a nation of freemen. Slaves of drink stagger in our streets. Slaves of pleasure throng our places of amusement. Slaves of fashion "bedeck themselves in all sorts of fantastic, extravagant, barbaric, unhealthful and even immodest array." Business life is largely a slavery. World conditions cry out for the coming of Him who is the truth, and whose presence shall make men free.

"Whosoever committeth sin is the servant of sin" (v. 34). Most wrong doing is done in the name of liberty. The boy shakes off parental authority, and in the name of freedom indulges false appetite. He finds it to be slavery. In the name of freedom men seek money, and become the slaves of ambition for

gain. All sin is slavery. Satan is a slave driver.

"If the Son therefore shall make you free, ye shall be free indeed" (v. 36). The service of Christ is the truest liberty. Men do not know what freedom is until they have accepted "the good and acceptable and perfect will of God." Christ can give freedom to every slave of sin, and will break the chains of appetite and passion and habit that bind any man, if he is but asked. The simple prayer "God be merciful to me, a sinner" will bring the answering grace of God to all who truly pray. Try it. Ask your sin-bound friend to test the promise, "Ask, and ye shall receive."

"Your father Abraham rejoiced to see my day" (v. 56). The best explanation of these words is found by reading Genesis, chapter 18. Here three men visit the tent of Abraham. One tarries to make special revelation while the others go on a mission of mercy to Lot in Sodom. The one who tarries is called "Jehovah" (v. 17). This Jehovah of the Old Testament was the Jesus of the New. He took on in a temporary way the robes of humanity before doing so in the incarnation of the New Testament era.

"Before Abraham was I am" (v. 58). The age of Jesus as Christ was not measured from the cradle of Bethlehem. When He said, "Before Abraham was I am," He linked both His personality and years with the eternal God.

"Then took they up stones to cast at him" (v. 59). This assault was made on Jesus because He seemed to the Jews a blasphemer, making Himself equal with God. This charge was renewed at His trial. Christ was crucified because of His self claims to deity. If we deny our Lord's estimate of Himself, whose estimate shall we deem authoritative?

March 25

Review Glimpses of John's Gospel

Review lessons are generally a burden to most teachers. The review of the last quarter may be made most helpful if devoted to the study of the general features of John's Gospel.

1. Consider the author and purpose of this Gospel. It was written by John, the most intimate associate of Jesus, for the church. Matthew, an apostle, wrote his Gospel for the Jews, dealing clearly with genealogy, and setting forth the kingship of Christ. Mark was the secretary of Peter, so that his Gospel is really the gospel of Peter. It was written for the Roman world, and presents Christ as the busy servant. "Straightway" is the key word of Mark's Gospel. The Gospel by Luke is really the gospel of Paul, for Luke was the beloved physician and companion of Paul in his great missionary journeys. John wrote last, doubtless with the other Gospels all before him. He deals with the deeper things for which believing hearts crave knowledge. In reality all the Gospels are thus messages of the apostles.

2. Review clearly the outline of the book in its seven natural divisions: 1. Prologue: The eternal Word incarnate in Jesus, the Christ (1:1-15). 2. The witness of John the Baptist (1:15-34). 3. The public ministry of Jesus (1:35-12:50). 4. The private ministry of Christ to His own (13:1-17:26). 5. The sacrifice of Christ (18:1-19:42). 6. The manifestation of Christ in resurrection (20:1-31). 7. Epilogue: Christ the Master of life and service (21:1-25). In studying outline, observe that the last chapter is a beautiful parable of Christ, the ascended Saviour, directing the work of His disciples from the eternal shore, and awaiting them with welcome when their task as "fishers of men" is over.

3. Go through the gospel of John, viewing it as a book of Christian evidences. Find key verses, 20:30, 31. "These are written that ye may believe." Note the key words "witness" (found forty-seven times), and "believe" (found forty-eight times).

4. Observe that John's Gospel is preeminently the Gospel of Christ's self manifestation. The Greek word *ego*, meaning I, is used one hundred and twenty times in John, as compared with its use fifteen times in Matthew, ten times in Mark, and nine times in Luke. Go through the Gospel, marking the verses which express self assertion such as chapters 1:51; 2:18, 19; 3:12-14; 3:34-36; 4:25, 26; 5:17-28; 6:27, 28, 35, 38, 40, 48-51, 57-59, 62-64; 7:37-39; 8:12, 23, 28-30, 42, 54-59; 10:7; 14:27-30, 37, 38; 11:25, 26; 12:44; 14:8-11. Press upon classes that Christ's estimate of Himself is more likely to be the true estimate than the shallow notions of modern unspiritual men. Show that Unitarianism cannot live in the white light of John's Gospel.

5. Study the miracles of John's Gospel, noting that there are seven in the main division, and one in the epilogue. Note the great lessons of each miracle: (1) Water changed to wine (2:1-11). Here we have Christ's interest in social life, and His power over nature. "The conscious water saw its Lord, and blushed." (2) The nobleman's son cured (4:46-53). Here is seen our Lord's power over acute disease, and His large sympathy with suffering. (3) The paralytic healed (5:1-15). Here our Lord displays power over chronic disease, and furnishes a parable of spiritual healing. (4) The five thousand fed (6:1-14). Here our Lord shows a fatherly sympathy for men, and demonstrates His relation to the creative power of the universe. (5) Walking on the sea (6:15-21). Jesus shows Himself superior to mere physical forces, and able to be the Saviour of men who are tossed on life's troubled sea. (6) The blind man healed (9:1-38). Congenital disease is here cured, and a parable of salvation for the spiritually blind is furnished. (7) Lazarus raised from the dead. This was the crowning miracle of our Lord's public ministry. To be a Saviour He must be able to meet every human need, and take the scepter from the hand of death.

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6. Go over the twenty-one chapters of the book, striving to find a name for each chapter, and to fasten all in memory of class. These might be: 1. The John Baptist chapter; 2. The Cana chapter; 3. The Nicodemus chapter; 4. The Samaria chapter; 5. The paralytic chapter; 6. The bread chapter; 7. The water chapter; 8. The Father chapter, etc. Let class aid in names.

April 1

The Blind Man Healed

John 9:1-11, 35-38

"And as Jesus passed by he saw" (v. 1).

Jesus seems to have seen every case of need on His life journey. He saw Zaccheus in the tree, the anxiety of the multitude as hunger came upon them, and the blind beggar by the roadside. We have no evidence that Jesus ever missed vision of suffering near Him or failed to heal. He is "the same yesterday, today and forever."

"Who did sin, this man or his parents?"

(vv. 2, 3). The problems of sin and suffering are the dark, unsolved mysteries of life. The question gives hint that the speakers may have believed in possible pre-existence, and sin in a past career before birth. Our Lord's answer makes it plain that there was a moral purpose in this man's blindness. The Saviour of the world in His ministry would need to manifest His power at this stage of His self manifestation, so a blind man was there in waiting, "that the works of God should be made manifest in him." It meant something for the glory of God for this man to be blind. We may struggle against including the mystery of evil in the range of divine sovereignty, but that is where the Word of God places it. Paul's words in Romans 9:22-24 can have no other meaning.

"While it is day, the night cometh"

(v. 4). Life has its time of opportunity. Jesus was busy in the hours set aside for world ministry. He said, "The night cometh when no man can work." His example of activity should be ours.

"As long as I am in the world, I am the light of the world" (v. 5).

"Never man so spake." Occultists have operated on blind eyes, but no human physician ever said, "I am the light of the world." The self assertion and power of Jesus can be explained only in His deity.

"He spat on the ground and made clay"

(v. 6). The ointment of spittle and clay had no healing virtue, but it served as a sign to both the blind man and all observers that the Master was undertaking a miracle. The man may have needed a test of obedience, while his journey to the pool, and his return advertised the miracle, and gave increased glory to our Lord.

"He went his way therefore and washed, and came seeing" (v. 7). It is safe to obey the first understood commandment of Jesus. The ten lepers were told to go and show themselves to the priests, and "as they went, they were cleansed." Obedience is the channel for light to the soul. "He that willeteth to do his will, he shall know."

"Is not this he that sat and begged?"

(v. 8). Men notice the contrast between the condition of the unsaved and the saved man. If there is no change in the man professing salvation, it is to be doubted whether he has had healing touch from the Saviour.

"He said, I am he" (v. 9). Confession is a part of Christian service. "Let the redeemed of the Lord say so" was the Psalmist's exhortation. "Come ye that fear God, I will tell what he hath done for my soul" was another wise resolve.

"How were thine eyes opened" (v. 10).

What?, When? and How? are words that open the doors of science? It is proper to make inquiry as to God's method in saving the soul, even though we do not come nearer the final comprehension of His power than we do when dealing with the mystery of heat and light.

"One thing I know, that whereas I was blind, now see" (v. 25).

The important thing in the blind man's experience was that sight had come to him. Vision, and not the explanation of vision was the important thing of consciousness. It is so in our religious lives. Salvation does not consist in knowing how we are saved any more than enjoying life consists in knowing how we were created. The man's creed was short but vital and comprehensive. Conscious of his vision, he was ready for new revelation.

"Dost thou believe . . . he worshipped him" (vv. 35-38). Belief was followed by confession, and confession by worship. The faith that saves includes the movements of intellect, emotion, and will.

Sunday-School Problems

By E. O. Sellers

SUNDAY-SCHOOL IGNORANCE

The modern Sunday-school has been criticized as to the looseness of its management, its low pedagogical standards and methods, and the meager results for the labor put forth and money invested. Much of this criticism is just, and much more of it is unjust; but we are certain that the average Sunday-school is densely ignorant of the field it is trying to occupy.

The latest illustration which has come to our desk is the report of an Inter-Sunday-school Commission, composed of the pastor, superintendent, and one member from each Protestant church in the Woodlawn district of the city of Chicago. The purpose has been to get people together who have at heart the moral and religious welfare of boys, girls and youths of Woodlawn, and to study the existing church and Sun-

day-school situation; also the community situation, and to secure Sunday-school data at hand to work out a constructive Sunday-school program in the hope that the Sunday-schools may attempt to do together some things which necessarily cannot be done alone. The commission worked in connection with and was supported by the Cook County Sunday School Association. It divided its work under certain committees, one each on recreation, education, population, organizations and their relation to Sunday-school programs. Some interesting facts have been revealed. The churches in that district have a total membership, including Catholic and Christian Science, of 16,285. The eight co-operating churches have a combined church and Sunday-school membership of 7,285, while the community population, according to the most reliable estimate, is 45,000, thus leaving 30,000 individuals who are not associated with any religious organization, Protestant or otherwise, or only one person out of every three connected with any form of organized religious life. It is interesting to note in this connection that the Masonic order in Woodlawn is only fifty members less than the combined membership of the eight Protestant churches. One apartment building containing twenty-eight families was found in which not a single home or member was in any way connected with a Sunday-school or church of any kind. Living in this district there are 800 University students, only 63 of which are enrolled in Sunday-school. The few who belong to a Sunday morning class in connection with the University is a percentage so small as in no way to affect the Sunday-school attendance. There are no saloons in this particular district, although saloons are easily accessible in adjacent districts. There are, however, 20 pool-rooms and 7 theaters in this territory. The 7 theaters have a seating capacity of 4700, and reports showed one of them as having 150 people in front of it awaiting entrance at 8:30 on a recent Sunday night. Another had 85 at the front, and another 25, on the same Sunday evening. Contrasting the agencies outside of the church, which are for social or fraternal purposes only, we find that the Sunday-school and church is in a pitiful minority, and this in a district which boasts itself of being almost exclusively American, there being practically no foreign population in the district.

This study reveals a need, and ought to be a challenge to right thinking, consecrated Christian workers of the land. Too long we have gone upon the principle that, if we open the church doors and announce a meeting from the pulpit, people will come to our churches. Such is not the case as we are beginning to know full well. To have such facts brought to our attention should drive us to our knees. First of all that we may, in accordance with the promise of the Word, receive wisdom to govern our conduct and the formulation of plans. In the next place

we ought as Dr. Maltby Babcock once said "make our brains sweat." Having received wisdom, and having thought our problem through, we ought not to make the mistake which the Sunday-school workers so frequently make, of attempting to put on an entire program. Far better to follow the suggestion of the Woodlawn Commission, viz., to attack one problem at a time. The Commission has decided to go after the matter of trained teachers carefully selecting them and training them for this important task of Sunday-school education. The next thing they have decided to do is to adopt some method of following up and getting into touch with the parents of their present Sunday-school scholars. Other activities will of course follow in due time, but the lesson we desire to draw from this condition is that each Sunday-school should intelligently know its own neighborhood. It is not enough to simply open the church doors—but consecrated shoe-leather must be used in going out into the highways and hedges, and bringing the people in. The chief lack is that there are not enough godly consecrated homes.

Having brought scholars into the school, it devolves upon the school to furnish that kind of teaching and that religious atmosphere which will hold the scholar within the range of its influence. Business, secular or religious, cannot be secured unless we have the people with whom to do it. Having secured our scholars, let us face that problem which is most important in our own field, and not go on to other problems until that particular one first of all is well solved. We sometimes spread ourselves out so thin that we make no impression.

By the grace of God and the strength of His Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God: not to do anything with my hand until I have been upon my knees: not to read letters or papers until I have read something of the Holy Scriptures.—Andrew Bonar.

The vessel which is hallowed so as to be used by Him, that is the vessel unto honor. Its capacity may be large or small. Its workmanship may be homely or elaborately magnificent. It may be a casket for celestial gems; it may be a censer for spiritual incense; it may be a vessel of holy oil, very precious; it may be the golden vase fit to be the basin of a glorious fountain; it may be the plain silver cup of cold water, to be carried to some solitary disciple. He may use it in the presence of the multitude, He may use it all alone, altogether for His own hand and eyes, in the shadows of His own innermost chamber. But is it ready to the Master's hand? Is it ready for His use? Is it hallowed to His ends? Then it is a vessel unto honor.—H. G. Moule.

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Practical and Perplexing Questions

Answered by the Editors

JUDGMENT OF THE NATIONS

Question: When Christ comes with His saints to judge the nations according to Matthew 25, what will become of those nations? Will every living individual on earth who is unconverted be thrown into the lake of fire together with the beast and the false prophet? If so, who will be left on earth? Will the Jews and those on His right hand continue their life on earth and form the only population at the beginning of the millennium?

Answer: The last question answers those that precede it. The saved of Israel and the saved Gentiles have eternal life on earth under the reign of Christ; the unrighteous are cast into the lake of fire. Therefore, there will be no others on earth at the beginning of the millennium. At least that is how it seems to us.

WHY DOES CHRIST WAIT?

Question: Will Christ postpone His second coming until the church is made perfect, or the world is won, or is He waiting on neither of these things?

Answer: If by the perfection of the church you mean the standing and relationship of her individual members towards God, then she is already perfected. But if you mean the completion of the number which are to form the church or the body of Christ, then doubtless He is waiting until the church is perfected. But as we do not know when that number may be completed, we do not know but that He may come today. Certainly He is not waiting for the winning of the world for this is not to be accomplished in this age or by present means. When the church is taken out from the world to meet Him in the air (1 Thess. 4:16-18); then He comes to the earth to deal with Israel again and through Israel to win the world (Acts 15:14-17).

RAPTURE OF THE CHURCH

Question: When the rapture takes place, will it be possible that such an event can be forgotten and passed over by the remainder of men? Is it not likely that every grave will be examined to see whether the newly departed ones are there? Will not such an event be of even greater value than the resurrection of Christ as proof of the truth of the Bible? Does it not seem difficult to explain a world-wide unbelief after such an event witnessed by many?

Answer: Doubtless so great an event will cause no small stir, and it may have its influence with the remnant of the Jews that shall turn to Christ and become His witnesses during the Tribulation that follows on the earth. As to the

unbelieving world the Bible says nothing as to what they are likely to think or do, but it does declare that "God shall send them a strong delusion that they should believe the lie." In this delusion they will probably find a solution of the miracle that will satisfy their minds.

"KNOCKING" MOODY BIBLE INSTITUTE

Question: I am getting "The Burning Bush" paper for some time now and find that they are continually knocking somebody. * * * I now find they are finding fault with the Moody school. Attached herewith you will find the article and can read it for yourself. If you have a moment to spare I would like your opinion of this particular paper, and whether you consider it advisable to have a paper of this character in the home.

Answer: It would not be right for us to advise you to taboo this paper in your home because it "knocks" us. On the other hand there may be other things in its pages now and again which are good and true. It is a "Holiness" paper, but our idea of holiness leads us to say all the good of it we can, while hoping that its spirit may be softened and sweetened as it comes more and more under the power of sanctifying influences. And then too, such "knocking" helps us finely. Just see how it has strengthened your friendship for us! Many thanks for sending us the clipping.

THE VIRGIN BIRTH OF CHRIST

Question: I send you a clipping from the "New York Tribune" which reports that Prof. B. W. Bacon of Yale has declared that the original manuscript of the Bible contained no foundation for the belief in the virgin birth of the Saviour; that this belief came through the desire of biblical editors to write a good story.

What I want to ask is this: Is the fact of the virgin birth of Christ plainly stated in the original manuscripts of the New Testament so that an ordinary Greek scholar could easily discover it? As this professor could not find it, is it due to a lack of scholarship on his part or a desire to mislead those who cannot read the original?

Answer: It is plainly stated in the original Greek that our Lord was born of a virgin, and we doubt if Prof. Bacon said just what he is reported to have said. No sane and intelligent man would have said such a thing. He might deny the inspiration and divine authority of the passage, or he might question the interpretation or application of it, but he could not deny that it was there.

THE "TAKEN" AND THE "LEFT"

Questions: 1. When "one is taken" what becomes of "the other left"?

2. Will those left live out the term of years as at present allotted?

3. Will they be able to survive the Tribulation? If they do, will they be more likely during the millennium to become believers in Jesus than at present?

4. If they become believers, will they not in some manner be joined to the millennial church for continuous life?

5. If all the unready, or unbelieving, when He comes, perish in the Tribulation, or fall under divine wrath at His coming, who then are to be ruled in the millennium?

Answers: 1. This refers to "the day when the Son of Man is revealed" (Luke 17:30) and, therefore, occurs at the end of the Tribulation. The "one taken" is taken for destruction, as the Lord's answer to the disciples' "Where Lord?" shows. Cf. Luke 17:37 and Revelation 19:17-21. "The other left" remains on earth, saved and blessed under the reign of Christ.

2. Longevity will be greatly increased. It seems that death occurs only as God's judgment upon sin. (Isa. 65:20-22.)

3. They have survived it, and are believers. It would seem that belief in Christ would be universal in a time when "all kings shall fall down before him" and "all nations shall serve him." (Ps. 72.)

4. Scripture says nothing of a church on earth during the millennium, but it does speak of continuous life on earth for the saved. (Matt. 25:46.) The church will be raptured before the Tribulation and comes out of heaven with Christ when He comes to establish the kingdom.

5. During the tribulation a converted remnant of Jews becomes God's witness to the Gentiles, preaching the "gospel of the kingdom" among them for a witness. The result of this ministry is the saving of an innumerable company (Rev. 7:9-17). These come from among those who have never heard the gospel, for of those who have heard and rejected it is said that "God shall send them strong delusion." This innumerable multitude, coming out of the Tribulation for blessing on earth are those who stand on the right hand of the King at the judgment of the Gentiles (Matt. 25:31-46.) The subjects of Messiah's reign are converted Israel and these saved Gentiles.

BRIEF MENTION

W. C. K., Worcester, Mass.: John 4:1, 2 qualifies John 3:22, 23. The meaning is that while John the Baptist was baptizing in Aenon, Jesus and His disciples came into the same neighborhood. There the latter also baptized disciples but although Jesus was in their company, He Himself did not baptize any.

M. J. D., Linwood, Neb.: The Lamb of God has taken away the sin of the world; but since men must receive Him as their Saviour by faith, it is our duty who know Him to carry the good news to them. They are not lost because they have never heard of Him which would be unreasonable, but they are lost because they are sinners and without excuse. (See Rom. 1:18-32.)

G. D., Scranton, Pa.: The Mennonites are a small denomination of evangelical Christians and a fine class of people. Coming from the old country they settled Germantown, Pa., in 1683. Other colonies settled in Ohio, Indiana, and Illinois. They have a seminary at Newton, Kan., a college at Goshen, Ind., and another at Bluffton, O. From these sources you can obtain all the information you desire, or by addressing the Mennonite Book Concern, Berne, Ind., or the Mennonite Publishing House at Scottdale, Pa.

O. E. K., Franklin, N. H.: We do not think the Bible teaches that capital punishment is wrong. We think God's covenant with Noah (Gen. 9:1-6) has never been annulled. You will see that it gives magisterial authority to men, the failure to exercise which in the fear of God accounts, in our judgment, for the spread of crime. If our police officers, our courts and executives were a unit so far as the capital punishment of murderers is concerned, it would be a safer world to live in and one in which the Word of God would be more honored.

M. B. M., Sergeantsville, N. J.: You are mistaken in assuming that we have any prejudice against the American Version of the Bible, or that we would not advertise a Nelson Bible. We entertain a high regard both for that version and the successful and reputable concern that publishes it. If we adhere chiefly to the King James version it is because it is still the most popular. Its divisions into verses are commonly the most convenient, and in some instances its rendering of important words is more in harmony with our views of the truth than any other version in our tongue.

G. A. S., Kingsville, Tex.: We have partly read the book of which you speak, and are acquainted with the position it takes concerning coming events. For the most part it is excellent and helpful, but should be read in connection with other books that serve to balance some of its rather positive conclusions.

John 6:53 does not refer to the Lord's Supper. The "flesh" and "blood" of the "Son of Man" means the sacrifice of His own body which He offered up on the cross for sinners. The eating and drinking of it means our reception of it in our hearts by faith. When we lay hold of Him as our Saviour it is the same as feeding on Him in our souls.

In John 1:33 the Greek word translated "with" may also be translated "in" and means the same whichever way it is translated.

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For Sermon and Scrap Book

FIVE ASPECTS OF CRUCIFIXION IN GALATIANS.

1. Christ for me (3:1).
2. I with Him (2:20).
3. Flesh in me (5:24).
4. World to me (6:14).
5. I to the world (6:14).

JESUS IN GETHSEMANE

"Then cometh Jesus with them to a place called Gethsemane."—Matt. 26 : 38.

Let us view the heart of Jesus in Gethsemane.

1. We see how the "yes" and the "no" were in conflict.
 2. The human "no."
 3. The divine deep-seated "yes."
 4. What a struggle it cost.
- " 'Tis not the skirmish of an hour,
Sin yields not at a blow."

—Dr. Friederich August Gottreu Tholuck, of Halle, 1826.

CALVARY

"A place called Calvary."—Luke 23 : 33.

1. Calvary is the place of prophecy.

Illustrations—

Cain and Abel.

Abraham and Isaac.

The Passover lamb.

The brazen altar in tabernacle and temple.

2. Calvary was the place of judgment.

God patiently waited through the centuries to reveal His estimate of sin at Calvary.

3. Calvary is the place of salvation.

A present, perfect and free salvation provided for "whosoever."

4. Calvary is the place of vision.

Vision of eternity.—H. H. Gregg.

THE TENSES OF CHRIST'S TIME

Rev. 1 : 18.

- I. The Yesterday of Christ.

"And was dead."

1. It was a short yesterday (Mark 15 : 33).

2. It was a wonderful yesterday (Matt. 27 : 51-63).

3. It was a needful yesterday (Luke 24 : 26).

4. It was a blessed yesterday.

Christ finished His sufferings and the salvation of sinners, etc.

- II. The Today of Christ.

"I am he that liveth."

1. It is a working today. He ascended home not to rest from work, but to rest in work (1 John 2 : 1).

2. It is a merciful today.

3. It is an uncertain today. No one knows the length of the Holy Spirit's dispensation, etc.

III. The Tomorrow of Christ.

"And, behold, I live forever more."

1. It will be a long tomorrow.

2. It will be an unchangeable tomorrow.

3. It will be a young tomorrow.

—J. S. Morgan, in "The Christian."

THE RESURRECTION OF CHRIST

"Now is Christ risen from the dead."—1 Cor. 15 : 20.

The resurrection of Christ has a many-sided meaning and bearing in Holy Scripture.

1. It forms a focus of fulfilled prophecy, linking the Old and New Testaments in one. Acts 2:24-31.

2. It is the grand proof and demonstration of our Lord's divinity and deity: "The Son of God with power." Rom. 1 : 4.

3. It is the last, greatest, and most comprehensive of all miracles, making credible all others. Matt. 11 : 5; John 20 : 8.

4. It is the finishing touch of Christ's atoning work, and includes His ascension to God's right hand. Rom. 4 : 25; John 16 : 10.

5. It is the pledge of the resurrection of the believer, and a first-fruits showing the nature of the harvest. 1 Cor. 15 : 49; Phil. 3 : 21.

6. It was an event wholly without precedent, introducing even our Lord to a new experience as the Son of man. Rom. 6 : 4, 9; Eph. 1 : 19.

7. It was the new model of the believer's life, typifying the introduction of his whole being into a new plane. Rom. 6 : 4; Col. 3 : 1, 2.

8. It became the new measure and standard of God's power in the believer, working in him mightily. Micah 7 : 15; Eph. 1 : 19.

The Cross should not be our tarrying place, nor the tomb, but, rather, the throne. We are not to think of a *dead* Christ, but a *risen* Christ. Here atonement finds its completion and the life of the believer its true commencement.—A. T. Pierson.

I walked a mile with Pleasure,

She chatted all the way,

But left me none the wiser,

For all she had to say.

I walked a mile with Sorrow,

And ne'er a word said she;

But, O, the things I learned from her

When Sorrow walked with me!

—Robert B. Hamilton, in "The Century."

THE RESURRECTION OF CHRIST

1. Proclaims an accepted sacrifice.
2. Endows the Church with a living Saviour.
3. Crowns human nature with a divine head forever.
4. Through it the Father secures the salvation and sanctification of sinners,
 - (1). As affording the great assurance of justification.
 - (2) Through a risen and living Saviour we are regenerated.
 - (3). As affording the great type of spiritual existence.
 - (4). As the great incentive to morality.
 - (5). As throwing an air of consecration over the believer's time.
5. Throws welcome light upon the doctrine of "the last things."—R. McCheyne Edgar.

TWO PRAYERS CONTRASTED

Luke 18:10-14.

- I. The Pharisee's Prayer was from a **proud, self-righteous heart** (vv. 11, 12; see Prov. 8:13).
 1. He boasted—
 - (a) Of his good character: "I am not as other men" (v. 11; see Prov. 12:15; Rom. 3:23).
 - (b) Of his spirituality: "I fast twice in the week" (v. 12; Isa. 65:5).
 - (c) Of his good deeds: "I give tithes of all that I possess" (v. 12; Luke 17:10).
 2. He condemned others (vv. 11, 12; Luke 6:37).
 3. He had no true petition—was self-satisfied; "He prayed thus with himself" (v. 11; Rev. 3:17).
 4. His prayer was not accepted, and because of his pride he must be abased (v. 14; Job 35:13).
- II. The Publican's Prayer was from a **humble heart** (v. 13; Isa. 57:15).
 1. He saw his true condition (v. 13; 2 Chron. 7:14).
 - (a) He felt that he was unworthy: "Would not lift up so much as his eyes unto heaven" (v. 13; Neh. 1:4).
 - (b) He felt that he deserved to be condemned: "Smote upon his breast, saying, God be merciful to me a sinner" (v. 13; Luke 23:40, 41).
 2. He condemned none but himself (v. 13; 1 Tim. 1:15).
 3. He had one great petition (v. 13; Luke 23:42).
 4. His prayer was accepted, he was justified and exalted (v. 14; Ps. 145:18, 19; Luke 1:52)—"Gospel Message."

Marble and granite are perishable monuments, and their inscriptions may be seldom read. Carve your names on human hearts; they alone are immortal!—Theodore Cuyler.

STEPS IN CONVERSION, ILLUSTRATED BY PETER'S RELEASE

Acts 12:5-17

1. Hopelessly bound down.
Peter chained to the soldiers; the sinner is bound down with sin.
2. Indifferent to his condition.
Peter, of course, was sleeping in faith; the sinner becomes so hardened that he cares not about his condition.
3. Awakened by a divine messenger.
An angel awakens Peter; the Holy Spirit convicts man of his sin and danger.
4. Bonds miraculously removed.
The chains which bound Peter fell off; God delivers the penitent sinner out of sin's bondage.
5. Is clothed.
Peter arises and girds on his outer garments; the sinner is given a new attire, a dress of righteousness. Tattered garments of sin are cast aside.
6. Has a guide.
Peter led by an angel instead of soldiers; the erstwhile sinner is now led by the Spirit.
7. The new condition thought too good to be true.
Peter thought it but a dream; the man who feels the happiness which comes with the knowledge of sins forgiven thinks it too good to be true.
8. Divine help ready when needed.
The angel led Peter out of jail and through one street; God will give divine aid whenever needed.
9. Anxious to tell what God had done.
Peter went and told the brethren; when a man is converted he wants to tell about it.

Conclusion: Prayer released Peter. Your friends are praying.

THE PRINT OF THE NAILS

It may not be easy to give such marks of the Shepherd's voice as to enable the Christian to know infallibly whether the solicitations that come to him are indeed from Christ. But there are certain characteristics which always distinguish His calls. There is a story that once there came to the cell of a saintly monk one who knocked and asked for admittance. His mien was lordly and majestic. "Who art thou?" asked the saint. "I am Jesus," was the answer. There was something in the voice and manner of the visitor, however, which made the monk suspect that he was not the Holy One he claimed to be. "Where is the print of the nails?" he asked. Instantly the stranger turned and fled away. It was Satan—not Christ! Nothing is of Christ which does not bear this mark.—"Westminster Teacher."

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THE CONSECRATION OF A SORROW

The most puzzling question which comes to Christian people at a time of great sorrow is, Why? There is little use in telling us that we ought not to ask it. It is true we may not be able to find a full answer, yet there is more answer than we find, for most of us look for it in the wrong place. We look back to find what precedes our experience to learn the reason which God had in letting us have it. The best reasons for God's greatest deeds, so far as we know them, lie after the deeds themselves. Most of us will find the best answer to our question by looking forward.

It is not so much what has preceded the sorrow as what shall follow it; not what the sorrow follows, but what follows the sorrow. In the case of the greatest sorrow the world has ever known the reason for it followed it. There is no adequate explanation for the death of Christ in any of the events which preceded it. The redemption of the world which is so steadily following it is the only adequate explanation.

The greatest experiences must have the greatest reasons. When we find ourselves maimed and broken, we get no comfort in looking back and seeing that it was our fault and that it might have been different if we had done this or that. Constant brooding on the irrevocable is useless. Here is the experience, whatever was the cause of it. No matter if we see a thousand things that might have changed this, it cannot now be changed. Very well, then, what shall we do with it in the days that are coming? Since we cannot see God's reasons behind us, let us work His reasons out in the days that are before us. Let us learn the secret of the consecration of our sorrow. Whatever it was that made the sorrow, nothing can be half so important as what the sorrow can make of us.

You have lost your little child, and you are completely staggered by it. Friends suggest to you banal or even wicked reasons why God allowed this sorrow to come on you. The reason may not lie behind you at all but altogether before you. It may lie in the future of your child. It may lie in the future of your own heart. It is absolutely sure that God means the sorrow to do a great thing for you. You are to be more efficient in life than you would have been without that sorrow. You will be more efficient if you will consecrate it. If you let it shut you in from the world so that you grow indifferent to the world's great sorrow, you have done the loving Father an injustice. That sorrow opened a path straight from your feet out to the needy world. You cannot turn from that path without losing the best reason for its being opened.

You can consecrate this sorrow. You know better now what loads are, and what disappointments are, and what failure is. For one

reason and another the world is full of all these things. You are one of God's marked men hereafter, for you have passed through an experience that has in it the making of might. Keep your eyes forward; never mind what preceded the trouble. Be very sure that God's richest reason lies in what He and we together can make of the experience He gives us.—Condensed from "The Continent."

GEORGE MATHESON ON ANGER

Human anger resents the hurt, divine anger resents the wrong. Human anger is wounded in its pride, divine anger is wounded in its heart. Human anger laments the injury to self, divine anger laments the injury to God. Human anger cries out for revenge, divine anger cries out for atonement.

WHERE HELL IS

A young man, converted during special evangelistic meetings held in a mining village, desirous of doing something for God, bought some tracts.

He was distributing these books one day when he met some of his old companions, who derided him, as he spoke to them of Jesus. "Here," said one of his old companions, "can you tell me where hell is?"

After a moment's hesitation, the young man looked up and said: "Yes; t's at the end of a Christless life."

"There is a way that seemeth right unto a man but the end thereof are the ways of death."—Prov. 16:25.

FAITHFULNESS IN THE PULPIT

The faithful preacher of the gospel can never in this life know how many persons have been helped by his ministry. Only God knows, and finally "the day shall declare it." One of our exchanges says that many years ago Rev. Mark Guy Pearse sat with the late Rev. Charles Spurgeon on the platform at Spurgeon's Tabernacle, and in an interval during the meeting he whispered to Mr. Spurgeon: "When I was a young fellow in London, I used to sit right over there, and hear you preach, and you will never know how much good you did me. I can not forget," says Mr. Pearse, "the bright light that came into his face as he turned to me and said: 'You did?' " "Yes," replied Pearse, "and I am so glad to have the chance of telling you of it. You used to wind me up like an eight-day clock; I was bound to go right for a week after hearing you." He put out his hand and took that of Mr. Pearse, and the tears brimmed to his eyes as he said: "God bless you! I never knew that."—"The Evangelical."

The Gospel in the World

The largest university in the world is at Waseda, Japan, and has 12,000 students.

The women in Protestant churches of North America contributed over \$3,000,000 for foreign missions last year.

The number of baptized Christians in India has increased at the rate of more than 10,000 a month during the last five years.

The Protestant churches of North America gave \$19,600,000 to foreign missions last year. Ten years ago they gave only \$6,200,000.

"When a man begins to amass wealth," says J. Campbell White, "it is a question as to whether God is going to gain a fortune or lose a man."

"The poor man should no more omit giving because of his poverty," said Dr. Howard Crosby, "than an illiterate man should omit praying because of his grammar."

The Presbyterian church at Elat, Cameroon, West Africa, last April had 4,074 members, who were not admitted until after two years' probation.

The largest Christian Endeavor Society in the world, containing 1,976 active members, is found in the heart of Africa at Bolenge, on the equator and the Congo River.

A whole village in South India has lately given up its idols and ancient customs and turned to Christianity. Not one non-Christian individual remains in the village.

Eighty-three million pages of religious literature is the output of the Nile Mission Press during its twelve years of existence. Its work goes to the whole Mohammedan world.

The Utah Gospel Mission reports more than 500 settlements in its field which are without local Christian work. In four months of 1915, nearly 5,000 calls were made at homes in the great intermountain region.

The editor of Japan's greatest weekly gives as his opinion that Buddhism will last only a generation or two longer, and Count Okuma declares that Christianity alone can satisfy the present longing of the people.

Three years ago at Nilgiri, the capital of a feudatory estate in India, the Indians burned and tore the books given them by Christian missionaries. Today they are inviting missionaries to their homes for consultation.

A worker in Buenos Aires asked the first twenty men whom he met on the street what they knew about the Bible. They represented six nationalities and fifteen of them knew nothing whatever about it, while only three had read any portion of it.

The largest church in the world grew from a few poor parishioners to a membership of 10,000 under the leadership of Louis Harms, the missionary pastor. It had its own foreign missionary board, training school, ship, printing press, magazine, missionaries, and stations.

An elderly Chinese woman was asked, "What do you know about the doctrine?" Slowly she answered, "My son tells me, but I forget." "Do you trust Jesus?" Her face brightened, "Oh, yes." A look of wonder came into her face. "Why, yes, I trust Jesus; that is all I know."

In Egypt there are now 285 missionaries at work, yet it is largely an unreached field. There are 12,000 villages and sixty towns without any representative of Christ. Egypt's population today is reckoned at 14,000,000 Moslems and 1,000,000 Copts.

A church at Hati, West Africa, is reported as having 2,297 members. Organized twelve years ago, each member must agree to give up his fetish, pay his debts, and give up polygamy. Native workers led 500 people to confess Christ last year. It supports 107 evangelists and Bible readers.

On a recent communion Sunday the Bulu people in West Africa, who only a trifle over a generation ago marched to the coast with trade guns to rid the land of the whites, turned out of their forest homes to the number of 8100 by actual count, while an out station audience numbered 5000.

A missionary in the Belgian Congo writes: "One chief's son came and said they had built a house for a school and waited for the white people in vain. One of our little black boys turned to me and said, 'Couldn't you write and ask some of your friends to come and teach these

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people?" He also added, "Tell them God has been good to you."

The Moravians demonstrate that God works with a witnessing church. Fewest in numbers and poorest in resources, their average missionary gift per capita is \$17 a year. John R. Mott says: "If the churches in America and Great Britain gave in proportion the missionary contribution would be increased four-fold."

With Moravians, missions is the law. All are trained to service, to have few wants, frugal habits, and readiness for self-sacrifice. The worst and most hopeless fields have the first claim. Numbers are no object and worldly ambition is ruled out. Only zeal for divine approval: holy living, ceaseless praying, and cheerful giving is their conception of duty.

The China Inland Mission, which celebrated its jubilee last May, has carried the gospel into all parts of the Empire. Its foreign workers (including wives of missionaries) number 1,063, salaried Chinese workers 1,694, and unpaid Chinese helpers 1,071. There are 754 organized churches connected with the Mission, and more than 34,000 communicants.

"Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me with the club knocking me to the ground, give it me back, and I will still be your missionary."—James Chalmers.

At the recent anniversary of the Women's Board of Domestic Missions in New York City that gifted American Indian, the Rev. Henry Roe Cloud, told of the missionary who for sixteen long and weary years kept on struggling with him for his salvation in the face of apparently hopeless conditions of indifference before grace came to him "violently." He urged his hearers to "keep on keeping on."

A missionary from South America writes: "Certain Catholics were burning a pile of Bibles in the public park. The wind caught a leaf of the gospel by Luke and carried it the length of a number of streets until at last it ended its journey by entering an open window. A lady saw it, picked it up and read; that was the first step in her conversion. Truly the winds obey Him. A sacrist, or man who helps the priest, was curious to know more about a pile of books that the priest was going to burn, so he stole one, a New Testament, which resulted in his salvation. In spite of devils His word is glorified."

A missionary of the Canadian Presbyterian Church thus describes his experience as a newcomer to Korea: "What has struck me more than any one thing is the universal use and well-thumbed appearance of the Bible in Christian homes. Last autumn I visited a Korean Christian, who lived with his wife and two children alone in a remote and secluded valley. He was extremely poor, and entertained me to dinner on potatoes and salt. But when we sat down to worship God, three Bibles were produced, and each person, except the youngest, fingered his or her treasure."

The Rev. Fred G. Mitchell of Tolchaco, Ariz., a missionary among the Navajo Indians under the Presbyterian Board, writes:

"We have seen the heathen sitting spell-bound as they listened to the words of sin and salvation. We have seen the desire for the truth kindle in their faces. We have heard their appeals for more as they listened for the first time to the holy words from the Book in their own tongue. We have seen young hearts surrendered; and young men and women from the schools who have received the Lord Jesus are asking us to train them that they may take up the great work of bringing the gospel that breaks a nation's chains. Rejoice with us, you who have carried this work on your hearts. The victory was assured in heaven long ago, but to see it on earth is a tree of life to the hungry heart of the laborer. The pioneer stage of our work is passing. We shall need your prayers and gifts no less in the new order. The opportunity is ours to train a fine native force for the effective evangelization of this people."

To Dr. D. M. Stearns, pastor of the Church of the Atonement (Reformed Episcopal), Germantown, Philadelphia, better known, perhaps, as a premillennial Bible teacher of Union Bible Classes in Brooklyn, New York, Philadelphia, Washington, Baltimore and Germantown, has been given a far-flung testimony to the truth which in this money-mad age is unveiling itself in a ministry of giving to foreign missions throughout the world, the liberality of which is an astonishment to the ordinary church member.

Dr. Stearns' total receipts for last year in individual gifts and from his Bible classes were \$43,261.87. In addition, his church gave \$17,362.46, or an average of \$85 per capita. During January, 1917, he received over \$8,000, of which his own congregation gave more than \$3,500, or an average of \$175 for each of his 200 members, "without any effort of any kind on my part," said Dr. Stearns, "beyond simply presenting the opportunity." During the past 28 years he disbursed \$887,748.33 to foreign missions, "without any deductions whatever for office expenses of any kind, or even for postage."

Notes and Suggestions

DANGER TO RELIEF WORKERS

Including American consuls and missionaries, the American Committee for Armenian and Syrian Relief, has nearly two hundred representatives in various parts of the Turkish Empire, who in the face of great danger from epidemics and disease, are remaining at their posts and supervising personally the distribution of relief.

PRAYER FOR THE PRESIDENT AND CONGRESS

A call to "all Christian people" for the observance of Sunday, February 18, as a day of prayer for the president and congress and all peoples engaged in war, was sent out February 10 by the executive and administrative committees of the Federal Council of the Churches of Christ in America.

DR. CHAPMAN'S RECOVERY

Rev. J. Wilbur Chapman, D. D., who has been laid aside for some time from his active evangelistic work, is reported as recovering from a serious surgical operation. He has cancelled all engagements for the next few months in order that he may fully recuperate. His physicians say that if no complications arise he will have many years of service and he will be better fitted for his work physically than before.

A FOREIGN MISSIONARY CAMPAIGN

The campaign of the 15 men, representing the Board of Foreign Missions of the Presbyterian Church, in New York, including four of the secretaries and other chief executive officers, made in Chicago in the last week of January, aroused considerable enthusiasm and was encouragingly successful with some \$80,000 pledged to the special million dollar fund that is being raised for the founding of colleges, hospitals, and other special work.

THE SUNDAY CAMPAIGN IN BOSTON

This campaign closed January 30, after continuing for ten weeks. The total attendance at the meetings was 1,327,000. The number of conversions, or "trail hitters," was 60,510, and it is said that of these more than 1,000 were Roman Catholics. The free will offering to Mr. Sunday was slightly in excess of \$50,000. The impression created by the campaign reached every part of New England with very decided force. As usual the sentiment of the community was divided as to the approval of Mr. Sunday and his method, but the evangelical churches supported his work very heartily and believe that very great good was accomplished.

We quote from an Episcopalian correspondent who writes in "The Living Age," a high church organ: "Billy Sunday will move on and we may expect the edifying spectacle of priests of the church making one with barkeepers to oppose the work of God—the latter because 'Billy' cuts off their revenue, the former because he is 'crude,' 'noisy,' 'vulgar,' 'irreverent,' and goodness knows what else. Billy Sunday is here. He is a power to be reckoned with. As a church we cannot endorse him, but we can refrain from faultfinding. If I were a priest I'd think twice about publicly panning a man endorsed by such men as Dr. Conrad, Dr. Guthrie, Dr. Wood, and Dean Wood of Gordon. I'd try and forget methods and concentrate on results."

A BRANCH SUMMER SCHOOL AT WILSON COLLEGE

A branch summer school for the Women's Foreign Mission Conference will be held at Wilson College, Chambersburg, Pa., this summer for the first time. This is a branch of the Northfield Summer Women's Conference as the accommodations at Northfield are not sufficient for the large numbers who wish to be in attendance. This branch conference, which is interdenominational, is intended more particularly for the women and girls of New York, New Jersey, Pennsylvania, Delaware, Maryland, West Virginia and Ohio. The instruction at this conference will be the same as at Northfield. Mrs. Helen Barrett Montgomery will be the director and will have others well known at Northfield as associates.

A VICE-SEGREGATION PROTEST

The Baptist Ministers Conference of Chicago recently passed very strong resolutions opposing the proposition that in the city a modified form of vice-segregation be adopted. They said in support of their action that the people who make the charge that our residence districts are more invaded after the closing of the "Red Light" districts never submit any figures or give any addresses to prove their unfounded and false assertions. The person or persons who now, at this late day in the light of all we have through investigations both in this country and in other nations of the world, who advocate segregation of vice in "Red Light" districts, are either densely ignorant and dangerously careless in their talk, or are wicked in purpose and unclean of life. Therefore the Conference protests with all its vigor against any thought of disgracing this great city with any form of official toleration of the social evil.

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DR. G. CAMPBELL MORGAN GOES TO AUSTRALIA

Dr. Morgan has given up active work at Westminster Chapel, London, in order to accept the pastorate of the Collins Free Church of Melbourne, Australia, for the period of one year. This is a great loss to London and England, but it is thought that Dr. Morgan's health will be so restored in the land of the Southern Cross, that the world will have his beneficent ministry for many years yet.

A contemporary in speaking of Dr. Morgan says that in his intellectual temper and mental equipment, he is unlike any one in present-day religious activities. He is a great spiritual teacher and his work, whether of analysis, exegesis or comment, is made to assist men and women to a grasp of the truth that will make them free.

LEARNING TO READ IN CHINESE SUNDAY-SCHOOLS

A unique feature of the Sunday-school work in China is that the children are taught to read in connection with their Sunday-school lesson. The China Sunday School Union issues a Lesson Primer, which has upon it "Life Problem Pictures" from Chinese life. The lesson is begun by a discussion of some point of conduct suggested by the picture; class discussion follows, and the whole class session brings itself to a decision regarding some "specific act" which they are urged to "will to do" during the week following. One of the simplest things a member of the class may do is to take this little Lesson Primer and teach the big characters inside to someone in his own home or elsewhere.

CANADA'S GROWTH IN POPULATION

Fifteen years ago, when the Dominion census of 1901 was taken, the population of the whole of Canada was 5,371,000, of which number the province of Manitoba, the Northwest territories which in 1905 were formed into the present provinces of Saskatchewan and Alberta, and the province of British Columbia and the Yukon territory, contained about 645,500 people. Today Canada's population is estimated at 8,000,000, of which less than 2,000,000 people are living west of the Great Lakes. The striking fact in connection with these figures, however, is that, according to national records of immigration, the country's increase in population in that fifteen-year period, amounting to 3,000,000, is exactly accounted for in the total number of immigrants received into Canada between 1900 and 1915. —"Presbyterian Banner."

SOLDIERS STUDYING THE BIBLE

The International Committee of Young Men's Christian Associations reports that on January 20 there were some 75,000 national guard men on the border of Mexico, and about 40,000 regular United States troops. They say that in connection

with the religious work of the Association, much emphasis is laid on Bible study. After the soldiers became settled in the routine of camp life, the organization of Bible classes was of a most rapid development. It is estimated that 12,083 men are now enrolled in Bible classes, which meet once or more a week, on Sundays or week days, in the Association buildings or in various tents. Many of the leaders of these classes are officers and enlisted men. As a result of this Bible class work, 12,726 men have joined the Enlisted Men's Bible and Prayer League—an organization pledging men to daily devotional reading and prayer.

MISCELLANEOUS

Rev. Harris H. Gregg, D. D., has resigned the pastorate of the Washington and Compton Avenues Presbyterian Church of St. Louis, Mo. He is expected to give his attention to Bible teaching and other special Christian work.

Rev. Andrew Murray, D. D., the widely known Christian minister and writer of South Africa, died recently, having almost reached his ninetieth year. In this country Andrew Murray was best known as the author of devotional books such as, "Abide in Christ," "With Christ in the School of Prayer," and "Like Christ." More extended notice of this distinguished man will appear later.

The Board of Directors of the Dry Chicago Federation has designated Sunday, March 18, as Dry Chicago day. On this day, all the churches and other organizations will be requested to speak concerning a dry Chicago in all of their meetings. Opportunity will be given for the enlistment of volunteers to secure names on the petition; to speak in halls, and at open air meetings; to circulate literature; to sing or play instruments at the future meetings.

The National Bible Institute of New York has been given a fine property including a house and furnishings in Brooklyn, N. Y. This building will be a center for noon-day prayer meetings for business people, for Bible classes and for the training of Christian workers, and as the headquarters for outdoor evangelistic meetings to be conducted in Brooklyn this spring and summer.

The New York Institute now maintains in New York four gospel missions. Last year it conducted in its missions and outdoor meetings 3,600 services. More than 1,200 persons now meet regularly in the Institute schools in New York and Philadelphia. Workers for the foreign mission field are being trained in the Union Missionary Training Institute, which is under the auspices of the New York Bible Institute.

Neglected spiritual fellowship means futility all along the road.—J. H. Jowett.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue. "The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

H. P. Dunlop closed his campaign at Rockford, O., with encouraging results.

James W. Jelks conducted the singing in the Presbyterian revival meetings at Atlanta, Ga.

P. C. Nelson and party closed a successful meeting at Battle Creek, Mich., and are now at Marion, Ind.

F. R. Margetts closed a three weeks' meeting at Toppenish, Wash., with 85 decisions and 20 re-consecrations.

E. L. Wolslagel, writing from Paducah, Ky., says: "The work for the new year is surpassing my highest expectations."

The Bell-Lauderdale Party held a successful campaign at Wellsville, Mo., during January and next went to Vandalia, Mo.

J. F. Bailey closed a meeting in Southport, Ind., the last of January. The several pastors planned to keep the revival spirit growing.

The fifth annual session of the Southwestern Bible Conference was held at the First Baptist Church, Shreveport, La., January 21-28.

"Jimmy Kendall conducted a campaign in Carterville, Mo., early in January with the two Methodist churches.

Frank Cunningham assisted by Oliver Arnold, Jr., held meetings in Trinity Baptist Church, Cleveland, O., in January.

L. E. Speegle and G. W. Ellers are engaged in evangelistic work together, with headquarters at Charleston, W. Va.

Lydia E. Brown writes that she is again doing evangelistic work. She closed a two weeks' meeting with 43 won for Christ at Binkleman, Neb.

H. L. Stephens conducted meetings for Dr. Simpson in the Gospel Tabernacle, New York

City, closing February 18 and then in Moody Tabernacle, Chicago, until February 25.

E. B. Westhafer writes: "We held fine meetings in Roll, Ind., in December, six churches participating. Virgil Alexander had charge of the chorus."

Niel Stewart, with Mr. and Mrs. C. V. Day, conducted a revival meeting at Dawson, Minn., with good results. There were about 150 converts.

W. C. Moorman writes from Langley, Kan.: "Our meeting is progressing nicely. Quite a number have been saved and conviction is on the people."

Harry Beckman writes from St. Paul, Minn.: "We just closed a meeting in the First Swedish M. E. Church. I will work with pastors the rest of the season."

Rev. R. J. Traynor of Standish, Mich., reports that the union meetings conducted by Floyd John Evans resulted in over 300 decisions the first fourteen days.

John H. Ahrens writes: "I have just closed a successful revival in the Methodist Episcopal church at Astoria, Ill., and will go next to Browning."

Joseph C. Ludgate reports a union meeting at Neoga, Ill., during January. The spiritual life of the churches was quickened and many souls saved.

E. H. Baker in writing from Nebraska City, Neb., says: "We are in a wonderful meeting in this city. The first week 220 went forward for reconsecration."

L. L. Dunn writes, "I closed a meeting in Bingham, Me. Had much opposition but God gave victory. Backsliders were reclaimed, Christians aroused and souls saved."

James A. Armstrong writes: "Thirty-two souls have been converted at the end of the second week of union meetings in the Christian churches at Dawsonville, Mo."

H. D. Kennedy and wife write from Ogden, Ia.: "We closed a fine meeting at Greenfield, Ia., last week, and not for a long time have we seen such a manifestation of God's power as we saw there the fourth week. Most of the converts were men."

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Colegrove and Bray report they had a great victory at Tekonsha, Mich., and report a strong Men's and Women's League organization. They next went to Grand Haven, Mich.

Z. O. Avery and party report a successful year's work for 1916. They opened up in January at Shipshewana, Ind., with indications that it would be a good campaign.

H. H. Newell and party closed a successful campaign at Franklin, Pa., with a large number of converts. They next went to Coalport, Pa., in a union campaign of all the churches.

P. H. McCarthy, superintendent of The Morning Star Mission, Joliet, Ill., reports on the work for the past quarter. He says God has blessed their efforts, and reports 118 conversions.

W. E. McCoy has been assisting pastors by conducting the singing in six meetings this season. His last meeting was at Cheney, Kan., where fifty people responded to the invitation.

Jay J. Pease writes, "We had a glorious victory in Ashton, Mich., also in Leroy. Many were saved and here in Luther, Mich., where the devil is entrenched, God has given us about fifty souls."

C. Wesley Hicks writes from Norton, Va.: "We are closing a great campaign. Hundreds have been saved. We have put forth every effort for the victory which God has given us."

Mitchell and Preston report their meeting in the M. E. Church in Belleville, Ill., as closing January 28 with 183 professed conversions and many reclamations. They next went to Altoona, Ill.

D. B. Bulkley writes: "I am assisting Dr. H. W. Stough at Cincinnati, O., in a great tabernacle meeting. On January 14 I saw over 500 men go forward to the altar and stand and confess Christ."

C. V. Bryan writes from Perryville, Mo., and reports twenty reconsecrations, several conversions and additions to the church. It is a Catholic town and he has been working against great difficulties.

Bodell and Maxwell closed a meeting in the First Presbyterian Church at Altoona, Pa. church members were revived and many went forward to confess Christ. The party next went to Salem, O.

Haudenschild and Pugh closed a meeting at Iola, Kan. It was considered a difficult field, but the work was very satisfactory and they were invited to return for another campaign next September.

The Franklin-Leonard Party closed a meeting with the Deerfield [Mich.] Methodist churches on January 21. They report a successful meeting and a real revival spirit, and many gathered into the kingdom.

J. Q. A. Henry and party thus report: "The campaign opened at Princeton, Ill., under favorable conditions. The people were praying and there was a splendid spirit of expectancy in the community."

R. E. Mitchell assisted Dr. Charles F. Myers in the First Presbyterian Church, Greensboro, N. C., in a campaign of two months. He organized the forces of the church and Sunday-school into a large chorus choir.

Albert Simpson Reitz, who has been assisting Henry Ostrom in meetings at Hartford City, Ind., was called home to Junction City, Kan., on account of the illness and death of his mother. She passed away February 5.

S. D. and B. W. Goodale report a meeting in Kampsville, Ill., with forty-seven conversions. The Lutheran minister gave his approval of the work, and there were some members of his congregation who professed conversion.

William Hay, pastor of the Nassau Street Baptist Church, Winnipeg, Canada, engaged in a revival campaign February 1 in the Emmanuel Baptist church of the same city. He had a party of workers and singers assisting him.

"Junction City, Kan., is being stirred by the tabernacle campaign conducted by the Burke-Hobbs-Loes Party. We are in the fifth week with about 500 professions to date. We go next to Johnston City, Ill."—Harry Dixon Loes.

John W. Erskine writes: "Robert Bush and the writer closed a three weeks' campaign January 28, at Cassopolis, Mich. God honored the message, the song and sermon. Church members were strengthened and souls won for Christ."

Mae E. Frey and party, closed a successful campaign in Harrisburg, Pa., in which Penbrook and Paxtonia churches took part. A number of men from the men's Bible class were among the converts, besides many from the Sunday-school.

Harold R. Coffin writes from Whitensville, Mass.: "Dr. Elliott and I are having some of the grandest meetings that it has been our joy to be in. Many months before we came here the burden of prayer gripped the town and God is largely blessing the work. Six churches united, including the Episcopal. We have a choir of 200."

A. J. Fitt party report a union revival with the Congregational and Methodist churches at Atwood, Kan.,—with 145 decisions for Christ. Charles A. Nash is pastor of the Congregational church and has been doing excellent work.

Hart and Magann report opening a tabernacle campaign at Phoenix, Ariz., with heavy rains and unfavorable conditions, yet the tabernacle could not accommodate the crowds attending. They report a large number of conversions and consecrations.

W. Taylor Joyce writes from Ashtabula, O.: "Am leaving here today after an especially blessed work for two months at this place in Trinity Reformed Episcopal Church, to go to Stockbridge, Mich."

The Emma Paige Evangelistic Party report: "We just closed a meeting at Carrollton, Ia. The weather was extremely cold, much of the time 30 degrees below zero, but people came and souls were born into the kingdom every day. Sixty confessed Christ."

G. A. DeFlon writes: "I am very busy in meetings. January 28 we closed our work at Hamilton, Mo., with victory. On the last night nine men and one boy came to Jesu—32 united with the Methodist church. On January 30 I started a meeting at Wheeling, Mo."

We have received the 24th annual report of the Welcome Hall Mission, of Montreal, of which J. David Fraser is superintendent. His report for 1916 covers a wide range of work. The treasurer's report shows receipts for the year of \$6,813.75, and expenses of \$6,310.80.

John S. Hamilton and party closed a six weeks' campaign in Duluth, Minn., on February 11. The Scandinavian churches entered heartily into the work and shared largely in the fruits of the campaign. There was a large number of decisions. The party next went to Jeffersonville, Ind.

The W. W. Hall Evangelistic Party, including, besides the evangelist, R. E. Eddins, musical director; John R. Bursk, tabernacle man; George H. Carr, pianist, and Miss Janie Bradford, women's worker, closed a campaign at Monessen, Pa., on February 12. The party next went to Urichsville, O.

William S. Dixon announces he has joined the Tillman-Hobson party and has been with Mr. Hobson in a meeting at Shelbyville, Ind. Mrs. Dixon will join the party in the next campaign at Johnstown, N. Y. Mr. Dixon is director and soloist and Mrs. Dixon will be pianist and children's worker.

Lovick P. Law writes from Baltimore, Md.: "Our work here has been much blessed of God. Church members have been quickened and souls saved. Have been laboring in Central Methodist Church. Mrs. Law led the singing, doing solo work especially well, besides handling the women's meetings."

Rev. Wesley I. Andrews, pastor of the M. E. church at Athens, Pa., writes: "During the month of January, Prof. C. B. Brooks rendered successful services as gospel soloist and chorus leader. Between 40 and 50 were led to Christ." Mr. Brooks later assisted Fred S. Weaver in a campaign at South Lyon, Mich.

F. A. Geisenheiner, writes from Silt, Colo.: "The meetings at the Congregational church have closed and the membership was greatly quickened, 22 making public confession of Christ. The pastor, Rev. Giles A. Ellis, will assist me in special meetings at New Castle, about eight miles from here, beginning January 18."

E. Clare Harding reports from Cresco, Ia.: "Mrs. Harding and I began here last night with the Methodist Episcopal church. It is the largest in the town of nearly 4,000; though the field seems hard. We had fine meetings at Des Moines, but closed on account of sickness of the pastor and also of ourselves. In three weeks 110 were added."

Norman H. Camp began special meetings February 25, and expects to continue until March 18, in the Windsor Park Baptist Church, Chicago. He is assisting Rev. Frederick F. Shields, and asks the prayers of our readers that the Holy Spirit shall mightily work in the hearts of both sinners and saints.

Benjamin F. Butts writes: "Mrs. Butts and I had a wonderful meeting at Battle Creek, Mich., with Dr. George E. Barnes, pastor. Our first boys' and girls' meeting was attended by 700. Mrs. Butts addressed two large women's meetings with an average attendance, of 600. At present we are at Pontiac, Mich., with Dr. J. R. J. Milligan."

The H. W. Bromley Party conducted a large campaign at Washington Court House, O. A report states that the city has not had a revival before. It seemed impossible to get the churches together, but as a result of this effort a tabernacle seating almost 4,000 persons was erected. The results were encouraging. The party next went to Dayton, O.

The Mid-Winter Conference of the Christian and Missionary Alliance was held at the Humboldt Park Gospel Tabernacle, Chicago, February 15-18. The program included Rev. A. B.

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Simpson, Rev. Charles A. Blanchard, Dr. R. H. Glover, Rev. and Mrs. J. D. Williams, beside the pastor, Rev. J. O. Wester, and other pastors and workers from Chicago.

James Rayburn and party, consisting of Mrs. Rayburn, Professor and Mrs. A. J. Wickland, closed their fourth union evangelistic campaign at Dodge City, Kan., on February 1. More than 1,000 people personally professed Christ—750 for the first time. The four churches which united in the effort will almost double their membership. In February the party went to Ashland, Kan.

forbid their employes attending the meetings. This acted as a boomerang and resulted in many defending the revival.

"The Palmer Evangelistic Party, composed of Miss Sarah C. Palmer, Miss Florence H. Saxman and Roger M. Hickman, concluded a month's campaign in the First M. E. Church at Elmira, N. Y., in January. The results were widespread in quickening of the spiritual life of believers and in the conversion of nearly 150. Their coming has been a great blessing to the church."—DeWitt S. Hooker, pastor.



J. Q. Brown

Fred W. Long

Carl L. Bemies

Wendell Pontius

LOWRY MALE QUARTET

Fred W. Long, member of the Oscar Lowry Party writes from Enid, Okla., that the work opened up there with every prospect for a great meeting. He enclosed a photo of their tabernacle quartet, consisting of J. Q. Brown, 2nd tenor; Fred W. Long, 1st tenor; Carl L. Bemies, bass, and Wendell Pontius, baritone. We are pleased to show their pictures on this page.

C. E. Hillis and party closed a successful campaign in Birmingham, Mich., February 5. There were so many men converted that it was called a "men's revival." The lectures of Mrs. Hillis on "Purity," which were given in the tabernacle, were so popular that she has been engaged to give them at the Lake Orion Bible Conference next summer. The party next went to Washington, Ia.

The Forsythe Party closed its work in Milwaukee, Wis., which continued for 14 weeks. Two tabernacles were built, one on the south side and another on the west side. The results were encouraging. After running several weeks, one of the largest brewers of the city wrote personal letters to the large department stores to

The National Gospel Team, with Rev. Clay C. Gohn as evangelist, reports having had fine success in the work this year. They have held meetings in Wadsworth, O., Baltimore, Md., Duncannon, Pa., and closed a meeting in Richland Center, Wis., January 28, with 145 conversions. This was a single church meeting. The party next went to Bellevue, O. L. A. McIntyre is secretary of the party, and was a student at the Institute in '03.

R. G. Heddon assisted by L. W. Breaw, held meetings in the Congregational church at Robbinsdale, Minn., during January. There were fifty-nine conversions and the church was greatly revived, though the conditions were not favorable for the revival, and during the latter part of the meetings the weather was very cold and the last Sunday a blizzard set in. Mr. Breaw next went to Disco, Ill., to assist the pastor of the Methodist Protestant church, Rev. J. B. King.

The report of the Sunshine Rescue Mission, Denver, Colo., of which "Jim" Goodheart is superintendent, shows a large work done for 1916. The receipts were \$11,574.03 and the

expenses \$11,768.77. Since the closing of the books December 31, all outstanding bills have been paid.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Geo. Wood Anderson Party—Until Mar. 25, Coatesville, Pa.; Apr. 1-May 6, Chester, Pa.; May 13-June 24, Kenton, O.; July 11-July 22, Des Plaines Camp Grounds, Ill.
 Andrews-Curry Party—Mar., Walterboro, S. C.
 J. F. Bailey Party—Mar., Indianapolis, Ind.
 Ira S. Bassett Party—Mar., Castle Shannon, Pa.
 J. Ritchie Bell—Mar., Athens, Ont.; Apr., Toronto, Ont., Canada.
 Bennett-Geery Party—Until Mar. 11, Babylon, N. Y.; Mar. 13, Ebensburg, Pa.
 Hay Bell and Joe Lauderdale—Mar., Osceola, Ia.; Apr., Plainview, Ill.
 W. E. Biederwolf Party—Until Apr. 8, Lawrence, Mass.
 Chester Birch—Until Mar. 11, Ogden, N. Y.; Mar. 13, Sweden, N. Y.
 Bodell and Maxwell—Mar., Harrisburg, Pa.
 Mr. and Mrs. R. M. Booth—Feb. 28, Longmont, Colo.; Mar. 25, Chappell, Neb.
 Victoria Booth-Clibborn—Until Mar. 11, Jacksonville, Ill.; Mar. 18, Evanston, Ill.; Apr. 8, Nevada, Mo.; Apr. 29, Sedalia, Mo.
 L. W. Brignall—Mar., South Wales, N. Y.
 H. W. Bromley Party—Mar., Dayton, O.
 C. V. Bryan—Until Mar. 4, Wheeler, Ill.
 Burd-Hobbs-Loes Party—Mar., Johnston City, Ill.; Apr., Herrin, Ill.; May, Mound City, Mo.
 Mr. and Mrs. B. F. Butts—Mar. 11-25, Edwardsburgh, Mich.; Mar. 28-Apr. 8, Beaverton, Mich.; Apr. 25-May 6, Schoolcraft, Mich.; May 9-20, Dighton, Mich.; May 23-June 3, Cadillac, Mich.
 O. H. Callis Party—Mar., Sayersville, Ky.; Apr., Barboursville, Ky.
 Carson-Sawtelle—Mar., Montrose, Colo.; Apr., Ft. Lupton, Colo.
 Cheesman Party—Mar., Bettendorf and Kirkwood, Ia.; Apr., Traer, Ia.
 Coale and Spindler—Mar., Paris and Cynthia, Ky.; Apr., New Orleans, La., and Franklin, Tex.; May, Dallas and Waco, Tex.; June, Walnut Springs, Tex.
 Colegrove and Bray—Apr. 15, Plainwell, Mich.
 O. E. Cotterell Party—Until Mar. 4, Bourbon, Ind.
 B. Culpepper and Harold Coffin—Feb. 25-Mar. 7, Bolivar, Tenn.; Mar. 15-30, Mt. Airy, N. C.
 Currie-Mosher Party—Mar., Caribou, Me.
 H. A. Deper Party—Mar., Knoxville, Pa.
 Wm. S. Dixon—Feb. 25, Johnstown, N. Y.
 H. P. Dunlop—Until Mar. 11, Culver, Ind.
 Erskine-Bush—Mar. 3-26, Kingston, Mich.; Mar. 31-Apr. 23, Central Lake, Mich.
 E. D. Fellers—Mar., West Union, W. Va.
 A. J. Fitt Party—Mar., Odell, Neb.; Apr., Aspen, Colo.
 E. J. Forsythe Party—Until Mar. 18, Brazil, Ind.
 Franklin-Leonard Party—Mar. 11, Pickford, Mich.; May 13, Alpena, Mich.
 S. D. Goodale—May, Jamestown, Mo.
 Claude A. Gunder Party—Until Mar. 11, Whiting, Ind.; Mar. 18, Plymouth, Ind.
 W. W. Hall Party—Mar. and Apr., Salineville, O.; Apr. and May, Akron, O.
 John S. Hamilton Party—Until Apr. 1, Jeffersonville, Ind.
 O. E. Hamilton Party—Mar., Lima, O.; Apr., Winchester, Ind.; May, Perry, Okla.; June, Norman, Okla.
 W. D. Hamilton and C. B. Gould—Mar., Dexter, Ia.
 E. Clare Harding—Mar., Parsons, Kan.;
 Haudenschild and Pugh—Until Mar. 26, Grundy Center, Ia.
 J. O. A. Henry—Mar., Grand Island, Neb.
 C. E. Hillis—Mar., Washington, Ia.
 I. E. Honeywell Party—Feb. 25, Dayton, O.
 Thos. Houston—Until Mar. 18, Nutley, N. J.; Mar. 25, Bayshore, N. Y.
 W. H. Hudgins—July 20, Bloomsburg, Pa.; Aug. 9, Holbrook, O.; Aug. 23, Street, Md.
 Andrew Johnson—Mar., Bedford, Ky.
 M. Edwin Johnson Party—Until Mar. 11, East Liverpool, O.
 Johnston-Moon Party—Mar., Lexington, Ont.
 Bob Jones Party—Mar., Zanesville, O.; Apr. 8, Grand Rapids, Mich.
 C. G. Jordan Party—Mar., Ft. Dodge, Ia.; Apr., Ravenna, O.
 P. H. Kadey—Mar., Applegate, Mich.

J. B. Kendall—Until Mar. 10, Springfield, Mo.
 Mr. and Mrs. H. D. Kennedy—Mar. 18, Vermilion, S. D.
 G. A. Klein Party—Mar. 11, Dallas, Tex.
 Walter Klingler—Mar. 11, Muncie, Ind.
 Lovick P. Law—Aug., Merkel, Tex.
 John M. Linden Party—Feb. 27-Mar. 25, Norwich, Conn.
 E. P. Loose Party—Until Mar. 11, Oregon, Ill.; Mar. 15, Charlotte, Mich.; Apr. 18, Jordan, Mich.
 Oscar Lowry Party—Feb. 25-Apr. 8, Sterling, Ill.; Apr. 15-May 20, Sapulpa, Okla.
 Joseph C. Ludgate—Mar., Bluffton, O.
 E. P. Lyon—Mar., Portland, Ore.; Apr., Ilwaco, Wash.; May, Elko, Nev.
 Milford H. Lyon Party—Until Apr. 8, East Orange, N. J.
 A. R. Lytle—Until Mar. 11, Decatur, Ill.; Mar. 18, Richmond, Va.
 McCandless and Baker—Mar., Westville, O.
 J. H. McCombe Party—Mar., Lowville, N. Y.
 B. McMinn Party—Mar., Minersville, Pa.
 J. W. Mahood Party—Until Mar. 18, Staples, Minn.; Mar. 20, Minneapolis, Minn.; Apr. 4, Lowell, Mich.
 Frank Mathis Party—Mar., Sibley, Ia.
 W. C. Mealing—Mar., Harrisburg, Pa.
 E. C. Miller Party—Until Apr. 8, Ossining, N. Y.; Sept. 16, Port Chester, N. Y.
 Mitchell and Preston—Mar. 11-Apr. 8, Mt. Vernon, Ill.
 W. C. Moorman—Until Mar. 11, Wareagle, Ark.
 O. A. Newlin Party—Mar., Defiance, O.
 Nicholson-Heminger Party—Mar. 4-Apr. 11, Cedar Rapids, Ia.; Sept. 16, LeMars, Ia.
 Emma Paige—Until Mar. 11, Wayland, Ia.
 Frank N. Palmer—Mar. and Apr., Winona Lake, Ind.
 Sara C. Palmer Party—Mar., Port Richmond, N. Y.
 Jay J. Pease—Until Mar. 5, Houghton, Mich.; until Apr. 1, Pierson, Mich.
 W. A. Pugsley—Mar., New Galilee, Pa.; Apr., Meridian, N. Y.
 Milton S. Rees—Mar., Bridgeport, Conn.; Apr., Western, R. I.; May, Franklin, N. H.
 F. E. Rimanoczy—Mar., Antwerp, N. Y.
 F. E. Rueckert—Until Mar. 11, Austinburg, O.; Mar. 18, Fergus Falls, Minn.
 W. M. Runyan—Mar., Albion, Neb.
 Harold F. Sayles—Mar. 25, Mt. Pleasant, Mich.
 Chas. Cullen Smith Party—Mar., Elmore, Minn.; Apr., Bemidji, Minn.; May-July, Minnesota.
 Gipey Smith, Jr.—Mar., Pensacola, Fla.
 Geo. T. Stephens Party—Until Mar. 18, Keyser, W. Va.; Mar. 25, Cumberland, Md.; May 20, Frostburg, Md.
 H. L. Stephens and Party—Mar. 4-Apr. 1, Homer, N. Y.; Apr. 8-May 13, Sault Ste. Marie, Ont.
 Wm. A. Sunday Party—Until Apr. 1, Buffalo, N. Y.; Apr. 8-June 24, New York City; Sept.-Dec., Chicago, Ill.
 F. W. Swift—Mar., Ontario, N. Y.; Apr., Des Moines, Ia.
 T. E. Thomas Party—Mar., Flora, Ill.
 Daniel S. Toy—Until Mar. 18, Bloomfield, Ia.
 Fred S. Weaver and C. B. Brooks—Mar., Coloma, Mich.; Apr., Redford, Mich.
 C. F. Weigle Party—Mar., Rahway, N. J.
 E. B. Westhafer—Mar., Indianapolis, Ind.
 Owen O. Ward—Mar. 4, Des Moines, Ia.; Mar. 25, Madison, Wis.; Mar. 26-Apr. 2, Janesville, Wis.
 Oliver E. Williams Party—Mar. 4, Ephrata, Pa.
 R. Hayes Willis and Wife—Feb. 20, Boonville, Ind.; Mar. 13, Condit, O.
 E. L. Woelagel—Mar. 11-25, Gastonia, N. C.; Apr. 1-15, Lynchburg, Va.; Apr. 22-May 9, Birmingham, Ala.; May 14-21, New Orleans, La.; June 10-24, Mount Airy, N. C.
 Herbert Yeuell Party—Mar., Wabash, Ind.
 W. M. Young Party—Mar., Sparta, Mich.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Easter Sunday, April 8, 1917.
 Fourth Centenary of Reformation under Martin Luther, Oct. 31, 1917.
 International Union of Gospel Missions, 4th Annual Convention, Syracuse, N. Y., May 19-24.
 Twenty-eighth International Christian Endeavor Convention, New York City, July 4-9, 1917.
 National Baptist Convention, Cleveland, O., May 16-23, 1917. One Hundredth Anniversary of Organized Sunday-school Work in America, May 6, 1917.
 Southern Baptist Men's Convention, Shreveport, La., March 6-8, 1917.
 Southern Baptist Convention, New Orleans, La., May 16, 1917.
 Southfield Bible Conference, Crescent City, Fla., Feb. 20th Mar. 29, 1917.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Rhythmic Studies of the Word, by J. M. Cavaness, with an introduction by Bishop W. O. Shepard.

Bishop Shepard speaks in glowing terms of the author of this work as "The Poet Laureate of Kansas." Quoting the "Kansas City Daily Journal," "his verses may be said to be running poetical commentaries on central thoughts taken as texts from all the books of the Bible," and they have received warm commendation from other papers secular and religious, as well as individuals of high standing. The spirit of the author is reverent and devotional, though in some of the poems there is a failure to express the real truth of the gospel or the atoning work of Christ.

135 pages. 5x7 inches. The Abingdon Press, New York. Net 75 cents. J. M. G.

The Living Christ for Latin America, by J. H. McLean, with an introduction by Dr. Robert Speer.

From the missionary standpoint, this is an opportune book on the conditions in Latin America as it was written since the Panama Canal was opened and new problems were presented for solution.

The reader will be almost astonished to learn that of the two hundred millions of people in America, eighty millions are in Latin America. The book is packed full of the most interesting information and is presented in a most attractive form, largely for missionary and young people's study classes. There are illustrations and maps, a complete subject index, and a most suggestive bibliography.

198 pages. 5x7 1/2 inches. Presbyterian Board of Publication, Philadelphia. Paper, 35 cents. J. H. R.

The Divinity of Christ in the Gospel of John, by Prof. A. T. Robertson, D. D., LL. D.

Prof. Robertson calls the Gospel of John the "noblest book ever written by man." He says that the purpose of John is to prove that Jesus is the Christ, the Son of God, not as a mere theological dictum, or a shibboleth of orthodoxy, but, by believing, that men may have life.

The book is made up of five addresses to encourage the study of this "most wonderful book in the world." Prof. Robertson's divisions are, "The Manifestation of the Messiah," chapters 1-4; "The Growing Hatred of Jesus," chapters 5-11; "The Secret of Jesus," chapters 12-17; "The Scorning of Christ's Enemies," chapters 18, 19; and "The Vindication," chapters 20, 21.

This volume can be laid alongside of Prof. Erdman's volume mentioned elsewhere, the two

books being a fine furnishing of up-to-date and scholarly though simple writing. May such books be multiplied.

168 pages. 5 1/4 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.00 net.

J. H. R.

The Church Vacation School, by Harriet Chapell, Ph. B.

In a way, the title of the book is misleading, since the contents pertain to the Daily Vacation Bible School. The purpose of the book is twofold:

1. To give a brief history of the development of the Vacation Bible School. 2. To place before people in general and the church, in particular, the purpose and scope of this work and the most effective methods used, so far, in carrying it forward.

The book is valuable in that it presents a standard for organization and conduct of the present work, and suggests for the future. Neither the Bible study nor the hand work is outlined, since it is not the purpose of the book to outline, but simply to give a broad view of the Vacation Bible School, as a whole.

160 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. 75 cents net.

E. G. J.

The Gospel of John, by Prof. Charles R. Erdman, D. D.

Prof. Erdman says this Gospel is the best loved book in the Bible; it is the most important document in all the literature of the world; it has induced more people to follow Christ, has inspired more believers to loyal service and has presented to scholars more difficulty than any other book that could be named.

The book is written from the standpoint of both authenticity and genuineness, the purpose of the writing being to prove that Jesus is the Christ, the Son of God, and that believing men might have life in His name. This Gospel is not presented as a local treatise, or a philosophical argument, but rather as a drama, the appearance of persons on the stage acting and witnessing to the purposes of the book.

It is very gratifying to have such a handy volume for busy Sunday-school teachers coming from a man of right scholarship, and at the same time an upholder of the faith once for all delivered to the saints.

178 pages. 4 1/2 x 7 inches. The Westminster Press, Philadelphia. 60 cents. J. H. R.

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

During the past month Dr. Gray gave an address on Intercessory Prayer before the Interdenominational Committee of the Central West for Missions, and spoke on D. L. Moody's Life and Work, in Christ Reformed Episcopal Church.

Dr. Russell: Supplied the North Shore Congregational Church, and Hebrew Christian Mission, Chicago; Y. W. C. A., Indianapolis, Ind., Revival Conference and Park Manor Congregational Church, Chicago; Conference at Evansville, Ind.

Mr. Sellers: Regular appointments and Engle-side M. E. Church, Y. M. C. A., Chicago; Y. M. C. A., and Evangelical Church, Racine, Wis.; Chicago Baptist Ministers' Association. The Revival Conference; Englewood Christian Church; Salem Evangelical Free Church, Chicago, and C. E. Church, Holland, Mich.

Mr. Gosnell: Preached in Battle Creek Sanitarium.

Dr. Townner: First Presbyterian Church, Marietta, O.

Dr. Ralston: Young Married People's Bible Class, Moody Church, and Sacramento Avenue M. E. Church.

Mr. Ketchum: Friendly Bible Class, Moody Church; Tabernacle campaign, Seymour, Ia., Pacific Garden Mission; Fifth United Presbyterian Church; New England Congregational Church; Union Christian Endeavor Convention, Holland, Mich.

OUR NEW DIRECTOR OF THE MISSIONARY COURSE

For about a year our Board of Trustees have been seeking the direction of God in the choice of a director of our Missionary Course.



Rev. Edmund F. Cook, D. D.

After much prayer, correspondence, and investigation, a call was extended to, and has been accepted by the Rev. Edmund F. Cook, D.D., who for the past seven years has been the Foreign Mission Secretary of the Methodist Episcopal Church South.

Dr. Cook was educated at the Vanderbilt University and served fifteen years as pastor in different churches in Georgia; four years as presiding elder, and four years as Educational Secretary of the Board of Missions, before he was called to the still more important duties of Secretary of the Foreign Department. In this

latter capacity he has superintended the missionary forces of his church in seven different fields and has also visited the fields.

Dr. Cook is influential in many inter-board activities, being a member of the Foreign Missions Conference of North America; a member of the Commission on Co-operation in Latin America; a member of the Committee on Foreign Missions of the Federal Council of Churches, and a director of the Missionary Education Movement. His interest in educational matters is further expressed by his being Trustee of the Nanking University, Nanking, China; Trustee of Union College, Seoul, Korea, and Commissioner of the college at Kobe, Japan.

The following is from a letter of Dr. Cook, addressed to our Trustees: "In interest my heart is given wholly to the affairs of the kingdom of Christ. Missions with me is a passion. I should like to spend the balance of my effective days in promoting the cause of general evangelization. I was happy in the pastorate because of the opportunity for winning men and developing the church as a missionary agency. I was blessed in my pastoral labors. I could be happy again in that work, yet I realize that so few pastors have had my opportunity, to study the needs, opportunities and methods in missions, that I should, if possible, give myself to some line of distinctive missionary service. For this reason, I am interested in a proposition that seems to open the doors for missionary service and gives promise of the use of the training and experience I have had as a missionary secretary."

Dr. Cook is still in the prime of life, being not quite fifty years of age, is in good health, is fond of working among young people, is a good teacher, and has unusual administrative gifts. He cannot begin his work among us until the summer term, but it is expected that by God's blessing large and important results will follow.

EXTENSION DEPARTMENT NOTES

Field Work

George E. Guille conducted Bible studies in the First U. B. Church of Greensburg, Pa. He supplied the pulpit of the church in St. Louis made famous by the ministry of Dr. James H. Brooks and Dr. Harris H. Gregg. He conducted a Bible Conference at Macon, Miss., in the Presbyterian church and participated in the program of the Southfield Bible Conference at Crescent City, Fla.

Mrs. Margaret T. Russell conducted Bible studies under the auspices of a union of women's societies at Pontotoc, Miss. She is now filling several engagements in Texas, to occupy six weeks, all of which were arranged by one lady,

Mrs. spent Austin Miss of Jan Her w federal of the were a (Senat The r tended and D made has re year. Burlin under Rev studies He re and a Bible under men o chairm Rev campa Missio It was Meek repair glazed ended the in Sunda conver "ended that a in pov Educa Hon tional charge etta, C W. Va Mrs special Mr. God, o peg, C section Nor Depart John Depart stitute Depart Loca Va.; C Neb. a and R Rossvi

Mrs. Chris. Dullnig, of San Antonio. She has spent a week in San Antonio, two weeks in Austin and next goes to Fort Worth.

Miss Elinor Stafford Millar spent the month of January in Indianapolis with the Y. W. C. A. Her work elicited the active cooperation of the federation of ministers and awakened the interest of the people. Governor and Mrs. Goodrich were among those deeply interested, and Mrs. (Senator) Kern actively promoted the meetings. The ministers and many leading citizens attended a luncheon reception at which Miss Millar and Dr. R. M. Russell of the Institute faculty made addresses. The Indianapolis Association has requested Miss Millar for three months next year. She conducted a two weeks' mission at Burlington, Ia., and is now at Cleveland, O., under the auspices of the Y. W. C. A.

Rev. B. B. Sutcliffe gave a series of Bible studies in the Baptist Church at Cornell, Ill. He rendered similar service at Evanston, Ill. and at Roseland, Ill. He is now conducting Bible conferences on the Harrisburg circuit under the auspices of a committee of business men of which W. G. Jean, Harrisburg, is the chairman.

Rev. C. P. Meeker had a most interesting campaign at Niles, O., under the auspices of the Missionary Society of the Welsh C. M. Church. It was held in an abandoned church, and Mr. Meeker's first service was to have the furnace repaired, the carpet mended, the windows glazed, lights installed and a sidewalk built. It ended with the organization of a new church, the induction of a pastor, the forming of a Sunday-school of 93 scholars and 80 professed conversions. It is not correct to say that it "ended" there, for subsequent reports indicate that a substantial work is continuing and growing in power. Mr. Meeker is now assisting the Educational Department.

Homer A. Hammtree assisted the Educational Department for a few weeks and then had charge of the music in union meetings at Marietta, O. He is now in meetings at Clarksburg, W. Va.

Mrs. Alveretta Warvel Bowman is engaged in special work at the Institute.

Mr. R. J. Young has, under the blessing of God, opened three union Bible classes in Winnipeg, Canada. They meet in churches in various sections of the city.

Norman H. Camp is assisting in the Financial Department.

John R. Riebe assisted the Educational Department in missionary lectures at the Institute, in addition to his work in the Extension Department office.

Christian Workers Bureau

Located: Singers, A. R. Lytle, Richmond, Va.; C. O. Miller, Joy, Ill.; W. J. Mueller, Ord, Neb. and Parker, Kan.; L. W. Breaw, Disco, Ill. and Robbinsville, Minn., and R. L. Smith, Rossville, Ind.

Evangelists, W. F. McFarlan, Argos, Ind., and William Corns, Ogleby, Ill.

Pastors, Baptist churches—Franklin L. Prestidge, Romeo, Mich., and Breynle Owen, Waldo, Wis. Presbyterian church—Sydney E. Harris, Lipscomb, Tex.

Young Women's Christian Association, Elise M. Chapin, extension secretary, Muncie, Ind.

Field Workers' Winter Conference

A conference of the Field Workers of the Extension Department was held at the Institute December 20, 21. All the members of the staff were present except R. J. Young, who was engaged in Bible classes in Winnipeg, Canada. The heads of the various departments of the Institute met with the Field Workers from time to time and the full work of the Institute was discussed.

The members of the staff attended the class exercises of the December graduating class, and Mrs. Margaret T. Russell, and Mr. Willard L. Rugg made short addresses before the student body. There is a strong bond of sympathy between the student body and the field workers, and the steadily expanding ministry of the Extension Department is due in no small measure to earnest prayer on its behalf by the students.

CORRESPONDENCE DEPARTMENT

There were 240 enrollments in the Correspondence Department in January. This may be compared with 196 enrollments, the previous highest record.

Examinations have recently been coming in at the rate of one hundred per day. These range from one to twenty-five and more pages each. Never before were the enrolled students so faithful. Skilled help has been engaged in this branch of the Department's work.

STUDENT REUNIONS

During the Revival Conference recently held at the Institute a reunion of the April, 1914; class was held. Those present were Miss Lulu Lockwood, Mrs. H. C. Hoover, (Miss Minnie Rader), F. W. Bailes, J. Borglum, G. T. Thiessen, H. C. Cornell, and C. H. Davies. A very profitable time was spent praying over and discussing the problems confronting Christian workers of today. New zeal and love for the work was created because of the Conference, and those present expressed regret that their classmates had not been in attendance.

An informal reunion of the members of the April, 1915, class who were in Chicago at the time was held January 5, at the home of Albert Johnson, 4451 N. Kimball Ave. Those present were Mr. and Mrs. Johnson, Miss C. M. Evans, Miss L. L. Day, Miss B. E. Stockwell, Henry Woolnough, R. R. Cook, W. I. Blair and C. T. Martin. Harry D. Loes and H. L. McLendon sent regrets because of their inability to be present. An enjoyable evening was spent closing

with prayer for the needs of the Institute and members of their particular class. The guests were interested and especially pleased to see the work of the Albany Park Baptist Church, Mr. Johnson's new charge, and whose members are in close sympathy with the work of the Institute.

The Moody Bible Institute of Chicago last year sent fifty-three students into different theological seminaries of the United States. Doubtless no other educational institution has such a record.

PERSONALIA

George Avery, Jr., '14, is now located at Donaldsonville, La.

Henry H. Planck, '14, is pastor of the Baptist churches of Buxton and Elk City, Kan.

Grant Drake, '14, assisted Chester Kern in evangelistic meetings at Louisville, O., recently.

John Best, '91, accepted a call to the Hope Congregational Church, St. Louis, Mo., beginning work there March 1.

F. E. Stemme, '12, closed a successful pastorate at Little Rock, Ia., taking up work at Berwick, Ia., the first of the year.

Charles Kimberlin, '07, is Baptist pastor missionary among the French Catholics of Marin-gouin, La., finding them hard to reach.

L. J. Derk, '05, reports an old time revival in his home town, Shamokin, Pa., with 124 having responded to the invitation at the time of writing.

William Spurgeon Ross, '13, has removed from Grand Junction, Mich., having accepted a unanimous call to become pastor of the congregational church at Saranac, Mich.

Miss Edith R. Harland, '09, is at her home in Cheltenham, England, on furlough, from the Belgian Congo, where she has been working for five years.

Charles A. Nash, '13, assisted by evangelist A. J. Fitt, '96, has been holding special meetings in the Congregational church, Atwood, Kan., of which he is pastor.

Miss Iona Brosius, '04, is acting as pastor of a Congregational church in Galt, Ia., and in a recent letter says that after seven months she is just beginning to see results.

E. J. Neuenschwander, '10, is pastor of the First Mennonite Church, Aberdeen, Ida. He has prepared a very attractive little folder which he uses when calling on members of his congregation.

William H. Swan, '97, is pastor of the Congregational church, Steuben, Wis., the only church in the village of less than 300 people. Mr. Swann graduated from our Evening Classes in 1912.

Edward B. Johnson, '93, is now District Missionary and Superintendent of McLain, Sheridan and Burleigh counties in North Dakota, in which work he is being much used. His eldest son, who happily is a Christian, recently enlisted in the Canadian army.

Some fifteen or twenty students from the Institute under the leadership of D. W. Johnson have been assisting in the service of song at the New England Congregational Church, Chicago, Rev. John Gardner, D.D., pastor.

Ray A. Bird, '09, is superintendent of the City Rescue Mission of South Bend, Ind. This mission is putting out its second annual report which shows the total amount expended during the year 1916 to be \$3,843.97.

Mrs. Winnifred G. Rhoads, '11, is entering upon her second year as pastor of the Second Baptist Church, Oshkosh, Wis., and at the same time is taking a course by correspondence with the Crozer Theological Seminary.

Mrs. L. W. Shey (Mrs. C. W. Terrill) '04, writes that as a pastor's wife in Cleveland she is actively engaged in all kinds of Christian work, institutional and missionary, and does not wish to be forgotten as one of the Institute family.

Miss Angy Manning Taylor, '95, formerly with the Extension Department, taught Bible classes in January at St. Louis, Mo.; February at Wilmington and Richmond, Va.; going to Petersburg and Norfolk, Va., in March; Bluffton and Lima, O., in April.

John T. Sharman, '02, pastor of the Federated Presbyterian and Baptist Churches of Marion, Kan., receives commendatory notice in a circular, reviewing the work of this church the past few years, and entitled, "The Birth and Progress of a Federated Church."

Jesse E. Raynor, '05, returned to Githumu, Chania Bridge, B. E. Africa, last fall and on the way taught 12 new missionaries the Kikuyu language an hour each day. After arriving on the field 250 natives were present at one of the Sunday services, eleven standing for prayer that they might live for God alone.

R. C. Burris, '10, his wife and daughter Ruth, visited the Institute, Dec. 15, on their way to Wuchow, China, where they will take up work under the Christian and Missionary Alliance. Mr. Burris has been pastor of one of the Presbyterian churches of Crescent City, Fla., for the past three years.

Clarence A. Litchfield, '12, has begun work at Hastings, Neb., caring for two churches, one in town and the other in the country. The destruction of one of these churches was almost brought about by the former pastor. Mr. Litchfield finds the work the most difficult he has ever undertaken and desires prayer on his behalf.

J. Dimmick Taylor, '97, evangelist, who is now located at Hotel D'Moy, Portland, Ore., has gotten out a booklet addressed, "To My Spiritual Brethren Scattered Abroad," a copy of which he will send free to any of the fruits of his ministry who will send him names and addresses. The contents of the booklet are largely in scriptural language and will help the young convert.

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E. R. Hermiston, '92, reports 14 years work on a chapel car, in which time he has travelled 85,100 miles; held 6,130 meetings; preached 5,800 times; made 7,600 visits; distributed 115,000 pages of tracts, with 5,100 professing conversion. He has been requested to take Chapel Car Grace to the border of Mexico so that he may preach the gospel to the incoming people at Calexico.

Philip J. Bowen, '13, was ordained by the Beaver Baptist Association, Pa., Dec. 12. He has been a member of the Farrell, Pa., Baptist church and continued studying under his pastor the last two years, passing two examinations under the Crozer Extension scheme with honors and preaching in vacant pulpits in both Ohio and Pennsylvania.

E. F. Wright, '03, resigned as pastor of the Congregational church of Steamboat Springs, Colo., to accept a call to the First Congregational Church, Douglas, Wyo. During his three years pastorate at Steamboat Springs, more than 250 members were received into the church, mostly on confession of faith. A new church awaits him at Douglas, just completed at a cost of \$25,000.

The Newton (Iowa) Ministerial Alliance, Rev. W. O. Chisholm, president, forwarded a letter giving unsolicited commendation to S. Graham Fraser, '13, who assisted in the service of song during evangelistic meetings conducted by Dr. E. B. Pratt last fall. Mr. Fraser also gave himself to personal work, calling forth the unanimous appreciation of the Newton ministers, who were impressed with his ability along this line.

Elmer D. Burroughs, '05, and wife, have been engaged in work among the boys and girls of Davenport, Ia., the last year, holding preaching services as well as the regular Sunday-school, also prayer meeting and club-nights. The boys and girls meet in separate rooms on club night for industrial work. A kindergarten was also held until the weather would not permit and it is expected it will open again in March.

Rudolph Hopwood, student in the Evening Classes the past two terms, left Chicago recently to engage in mission work in Asuncion, Paraguay, South America.

Frank Lawler, former Evening Class student, writes appreciatingly of the work done by the Evening Classes of the Institute. He is assistant superintendent of the St. Paul Rescue Mission, St. Paul, Minn.

Friends of the Institute can secure a set of stereopticon slides, with suggestive notes, for a lecture on "The Life and Work of D. L. Moody" by writing the Business Manager. Pastors and Evangelists will find this lecture helpful in stimulating both young and old in Christian Service. The only cost for the slides will be the express charges and replacing of any that may be broken.

R. H. Roper, '99, has been engaged in ministering the Word to the soldiers in British Columbia

for over a year, and reports that quite a number have definitely taken a stand for Christ, and have confessed Him. Many have gone overseas never to return and Mr. Roper solicits prayer that he may be used to reveal to these men their lost condition, and in pointing them to the Saviour.

Elizabeth O. Cruse, '13, is located with the Clarendon Street Baptist Church, Boston, Mass., which is reaping some of the results of the Sunday meetings. Among other features of her work is the organization of Bible classes in the Franklin Square House, a home hotel for self-supporting girls, which has about eight hundred guests. She covets our prayers for the divine blessing upon her labors.

W. H. Morrison, '99, writes of having made another trip, visiting the army Y. M. C. A.'s along the border of the United States. He spoke every night for nine nights to the men in the camps, and many of them made definite decision for Christ. Letters which Mr. Morrison receives show that many of the men are remaining true though beset by manifold temptations on every hand, and the men who have been mustered out, have joined churches in their home towns.

Fred Dreyer, '92, and Mrs. Dreyer, opened the winter term of the Shansi Bible Institute, Hunting, N. China, Sept. 3, 1916, with an enrolment of 42, and among this number one whose parents were burned to death by the Boxers in the district where Mr. and Mrs. Dreyer worked, and from which they escaped in 1900. The latter part of September they were forced to turn over their work to others and journey to Shanghai, so that Mrs. Dreyer could be operated upon for a cystic goiter. They traveled over the same road they took in their escape in 1900, being reminded of the terrible days in which they suffered robbery, the loss of fellow workers and unspeakable hardships, the journey requiring 43 days then, as compared to 8 days in the recent trip. The newly constructed railway is a great boon to travelers. Within two weeks of the operation Mrs. Dreyer was able to return to Hunting and this in answer to prayer. After an absence of six weeks the missionaries were met by the students of the Institute, who accompanied them back to the compound and upon arriving there sang the doxology, for they had faithfully prayed for Mrs. Dreyer and were grateful for abundant answer.

Letters from Rudolph Malek, '11, and wife, missionaries of the Africa Inland Mission, have been published in the July to December issues of "Hearing and Doing." Perhaps the following extract will be of interest to those who know them:

"Through kindness of British officers we may send you letters. The last we heard, about five or six weeks ago, Miss Bowyer ('08) was well but all worn out. We are well but subject to fever attacks very often. Knowing our own physical condition may I make the following suggestion: Could you perhaps apply to proper

military authorities for permission to send four young men, two for each station, to relieve us for a few months when we can come back and go at our work with renewed strength. This is merely a suggestion. I of course have no knowledge of conditions with you after being cut off for two years. The work still continues. The out-station work is especially flourishing." Mrs. Malek adds the following: "I have so much illness that natural strength seems far away. The work has progressed wonderfully, but it has been all fighting against a very strong stream and Mr. Malek is almost a nervous wreck. Considerable translation has been done. Please let our friends and relatives know we are safe."

ITEMS OF INTEREST

Rev. Howard W. Pope of the Financial Department of the Institute, addressed a number of the sessions of the Sixth Annual Soul-Winning Conference held in the First Baptist Church, Evansville, Ind., February 6-11.

Rev. John C. Page, of the Extension Department, recently received a letter from Nova Scotia containing the following:

"About a year ago when you were conducting Bible classes in this town, father, mother and I attended. We went out of curiosity at first, but it ended in our conversion to the Lord."

On the evening of January 22, 1917, a number of invited guests assembled at the home of Mr. and Mrs. A. F. Gaylord, Chicago, to attend what they understood to be a surprise on Miss Ella L. Searle, for so many years associated with the work of the Accounting Department of the Institute. After an hour or two of enjoyment in games, etc., refreshments were served; at which time the guests received cards folded in their napkins, the likeness of which appears in the picture below. During this time, Mrs.



C. B. Norlin, presided at the piano, softly playing the wedding march. It is needless to say it was

a surprise on those in attendance rather than on Miss Searle. She will leave the employ of the Institute the latter part of April, D. V., going to Los Angeles, Cal., her future home, where she will be married to Mr. Clayton W. Kimble, a friend since childhood days.

During the recent revival conference, we had among our visitors the Rev. S. O. Modalslye from Sweldig, Norway, sometimes spoken of as the "Moody of Norway." Mr. Modalslye was a very interested attendant upon the conference, and was particularly impressed when shown Mr. Moody's room. When invited to sit in Mr. Moody's old chair, he could scarcely control his emotions and seemed to be again overcome when the picture of Mr. and Mrs. Moody's graves on Roundtop was shown to him. A sweet season of prayer was held in that room by several who accompanied him. Mr. Modalslye hastened preparations to return to Norway on account of the present conditions.

BORN

To Mr. and Mrs. H. G. Leader, '10 Chicago, Ill., a son, February 4, 1917.

To Mr. and Mrs. Harry Vander Linden, '14, Buffalo, N. Y., a son, Kieth Cole, Jan. 8, 1917.

MARRIED

John C. Thiessen, '13, to Miss Rhoda Amstutz, Chicago, Ill., Feb. 12, 1917. At home, Kern, Okla.

Arthur L. Cannon, '07, to Miss Edith Jean McKee, at Shanghai, China, January 1, 1917. At home Pacific St., Bronte, Sydney, N. S. Wales.

Hubert L. McLendon, '13, to Miss Myrtle Louise Davies, Chicago, Ill., Jan. 30, 1917. At home 6349 Normal Blvd., Chicago.

Miss Maude Racine, '15, is now Mrs. O'Connor, new address, 768 S. State St., Chicago.

Wm. A. Rowland, '14, to Miss Mary Mambour, Chicago, Feb., 7, 1917. At home, Winter, Wis. Mr. Rowland is missionary to the lumber jacks of Wisconsin under the Presbyterian Home Mission Board.

DIED

George A. Campbell, '90, Missouri Valley, Ia., January 21, 1917.

Mrs. O. A. Miller, '96, died February 10 at her home in Chicago. She was converted at the age of thirteen, and soon after her public confession of Christ united with the church and entered upon Christian work as a Sunday-school teacher. The great joy of her life was to win souls to Christ. She leaves a husband who was also a former student, and two daughters, one of whom is now enrolled as a student.

The funeral service was conducted by the Rev. Mr. Woolley, of the Moody Church, and Dr. Gray, in the presence of a large number of sorrowing friends who were able to speak of her Christian character in the highest terms.

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The Bible Institute Colportage Association

FACTS AND FIGURES

Concerning the Bible Institute Colportage Association of Chicago

Founded by D. L. Moody in 1894.

Colportage Library begun as a semi-monthly, March, 1895.

Colportage Library books put out during 1916, 264,650 copies.

Colportage Library reprints issued during 1916, 261,065 copies.

Emphasized Gospel of John published during 1916, 147,000 copies.

Colporters (full and part time) at work, about 100.

Full-time employees at headquarters in Chicago, 18.

Depots of supply for colporters in the United States and Canada, 10.

Inventory facts (noted Jan. 1, 1917), suggesting amount and variety of portion only of stock on hand:

Colportage Library, 166,515 copies.

Bibles, Testaments, Gospels of John and other portions of Scripture, 17,353 copies.

Cloth-bound books and booklets, 38,566 copies.

Enamel texts and wall mottoes, 4,098.

Tracts, 1,766,128 copies.

Hymn books, 12,672 copies.

Floor space used for office, store, stock and shipping rooms (not including bindery requirements), 4,900 square feet.

Twenty-three Years Resume

6,718,313 Colportage Library books published, representing 1,990,998 pounds' weight of printed pages in

7 languages and

132 titles.

2,081,801 copies of D. L. Moody's own works published in the Colportage (paper-covered) Library series alone.

50 states and territories and about 60 foreign countries have made up the field in which the Colportage Association has operated.

2,818,302 Bibles, Testaments and Gospels published.

2,596,600 Emphasized Gospels of John published.

7,477,431 tracts published.

400,471 Revival Hymns published.

381,387 Famous Hymns published.

3,700 Scripture Text placards published.

2,079 Colportage books given to city firemen.

1,237 Colportage books and Emphasized Gospels of John distributed among railroad men.

41,842 copies of the Four Gospels with Dictionary and Index, Colportage books and Emphasized

Gospel of John donated to destitute mission Sunday-schools, state farms, widows and orphans, foundlings' homes, homes for the friendless, cotton factories, etc.

8,325 Colportage books forwarded free to missionaries in Spanish-speaking countries for distribution on their fields.

4,815 Colportage books and Four Gospels distributed in hospitals.

5,465 Colportage books and Emphasized Gospels of John forwarded for distribution among merchant seamen.

811,081 Colportage books, Bibles, Testaments, "portions," tracts, etc., distributed free to prisoners of the United States and Canada.

59,871 Colportage books sent to India for free distribution and for sale at cost.

8,939 Colportage books sent to Africa for distribution by Rev. Andrew Murray's missionaries and others.

67,789 Colportage books and other books and tracts distributed to soldiers and sailors of this country, chiefly during the time of the Spanish-American War.

53,763 Colportage books, tracts, etc., given to lumbermen in the northern woods.

398 Four Gospels, Colportage books and Gospels of John given to miners in various middle-west states.

3,909 Colportage books, tracts, etc., placed in city lodging houses and cheap "hotels."

39,492 Colportage books and periodicals sent to neglected mountain districts of the South, for the young especially.

5,369 Colportage books and Four Gospels forwarded for distribution in the mining camps and fishing stations of Alaska.

7,100 Colportage books sent to the Military camps and hospitals of England.

110,600 Gospel and other tracts distributed gratuitously by colporters and Christian workers.

9,853 tracts against "Millennial Dawn" given away.

1,019 Reports of Prophetic Bible Conference (held Feb. 24-27, 1914) sent to missionaries. (These do not include a large number of copies sent out by The Moody Bible Institute.)

51 books to needy ministers, in the South especially.

The foregoing statistics do not include purchases by friends for distribution themselves in these channels, but represent the missionary work of the Colportage Association only.

Please lift your heart in prayer for the "book missionaries."

PRAY THAT THIS MAN MAY SUCCEED

Souderton, Pa.

I just feel like writing a letter to Moody in heaven, but I can't; I will write to you people. I have just gotten through reading about heaven by Moody. I just feel like shouting. It is the greatest book I ever read. I want to ask you how I can get that book in every home in the community. I feel all on fire to do it. My hope is that it will save lots of souls.

B. B.

CRABBE ON BOOKS

This, books can do;—nor this alone; they give New views to life, and teach us how to live; They soothe the grieved, the stubborn they chastise,

Fools they admonish, and confirm the wise; Their aid they yield to all: they never shun The man of sorrow, nor the wretch undone; Unlike the hard, the selfish, and the proud, They fly not sullen from the suppliant crowd; Nor tell to various people various things, But show to subjects what they show to kings.

HOW AN EVANGELIST USES COLPORT-AGE BOOKS

Mechanicsburg, Ill.

Please send me by first express the above-named twenty Colportage Library books, in paper covers, for the children of our "sunbeam" choir. To secure the best attendance I give a story book to each girl and boy in the choir (from ten to sixteen years of age) who attends two-thirds of the services. This not only keeps them under the preaching, but usually results in the conversion of at least two-thirds of those who attend.

W. N. C.

A PLAN WORTH TRYING IN MANY COMMUNITIES

Sioux City, Iowa.

Please send to the Presbyterian Sunday-school, Wayne, Neb., one book of each number of the English titles in the Colportage Library series and send bill to me.

I sold the order to Wayne Sunday-school by calling upon each one to buy one book apiece and thereby secure the entire set. Their names were taken by each teacher and turned over to the secretary who took note of them. This plan only took about five minutes time.

A. T. W.

DOES THIS PARAGRAPH APPLY TO YOU?

There are persons in almost every community who have some unassigned time at their disposal, who desire to undertake a little definite Christian work, and yet whose time and strength will not permit them to assume considerable obligations or a "hard and fast" program of duties. Many wish also that whatever work they take up might be financially remunerative. Then, too, an agreeable line of work is often wanted that is adapted to the strength and opportunities

of those in advancing years. To all having the qualifications and desires mentioned above colportage or "book missionary" work is recommended. Fortunately, the plans for operating it seem adapted for nearly every community—especially the rural districts.



A Most Convenient Carrying Case for the Colporter. Saves time, space, weight

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," etc., have been sent out on account of the several book funds named from January 9, 1917, to February 9, 1917, inclusive:

Prison Book Fund:

Illinois, 215 books, and 61 Gospels.
Ohio, 155 books, and 130 Gospels.
Connecticut, 33 books.
Indiana, 50 Gospels.
New York, 290 books, and 40 Gospels.
Georgia, 253 books.
Michigan, 87 books, and 62 Gospels.
Texas, 58 books, and 10 Gospels.

Lumber Camp Book Fund:

Wisconsin, 150 books.
Michigan, 320 books, and 300 Gospels.
Minnesota, 100 Gospels.

Spanish "Way to God" Book Fund:

Argentina, S. A., 20 copies.
Bolivia, S. A., 20 copies.
Madrid, Spain, 20 copies.
Valladolid, Spain, 20 copies.

Military Book Fund:

England and France, 1,793 books.

Army and Navy Book Fund:

Ancon, C. Z., 100 Gospels.

Hospital Book Fund:

Illinois, 10 books.
Wisconsin, 3 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from January 10, 1917, to February 9, 1917, inclusive:

Prison Book Fund:

16 Contributions.....\$ 73.68

Army and Navy Book Fund:

1 Contribution.....10.00

India Book Fund:

1 Contribution.....1.00

Lumber Camp Book Fund:

25 Contributions.....145.70

FEED
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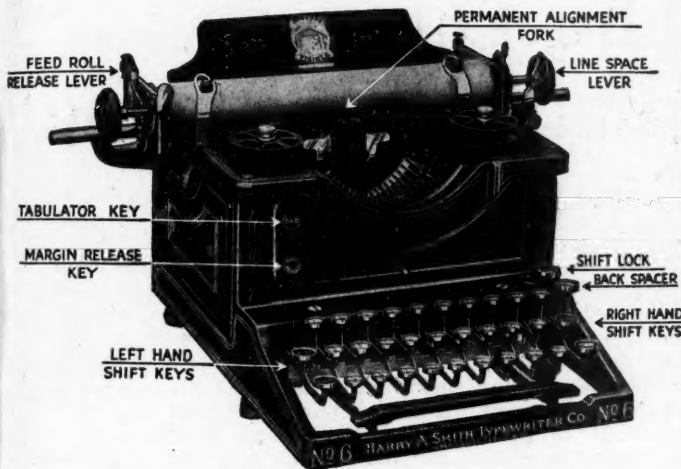
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I want, through this advertisement, to establish as friendly business relations with you as I possibly can. I want you to realize also that it is my earnest effort and intention to give you full honest value for every dollar that you spend with me. This is the only way I can succeed. My advertisement has appeared in this magazine continuously for more than two years.

I am building up my business on the foundation of good value and square dealings. I am saving thousands of satisfied customers thousands of dollars, by supplying perfect—late style—visible writing—typewriters, at remarkably low prices.

All my transactions are handled throughout by personal correspondence. I assure you every courtesy and consideration, in your dealings with me. Your order will have my prompt, careful, personal attention. I will be glad to do business with you.

Harry A. Smith

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Free TRIAL—Use As You Pay

Send me only \$2.00 a month until the low total price of \$34.15 is paid, and the machine is yours

This is absolutely the most generous typewriter offer ever made. Do not rent a machine when you can pay \$2.00 a month and own one. Think of it—Buying a \$100.00 machine for \$34.15. Cash price, \$32.30. Never before has anything like this been attempted.

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H. A. SMITH

R. 329-231 N. Fifth Ave., CHICAGO, ILL.

Ship me a No. 6 Smith F.O.B. Chicago, as described in this advertisement. I will pay you the \$28.00 balance of the SPECIAL \$34.15 purchase price, at the rate of \$2.00 per month. The title to remain in you until fully paid for. It is understood that I have five days in which to examine and try the typewriter. If I choose not to keep it I will carefully repack it and return it to the express agent. It is understood that you give the standard guarantee for one year.

You Take No Risk—Put In Your Order NOW

When the typewriter arrives deposit with the express agent \$6.15 and take the machine for five days' trial. If you are convinced that it is the best typewriter you ever saw, keep it and send me \$2.00 a month until my bargain price of \$34.15 is paid. If you don't want it, return it to the express agent, receive your \$6.15 and return the machine to me. I will pay the return express charges. This machine is guaranteed just as if you paid \$100.00 for it. It is standard. Over one hundred thousand people own and use these typewriters and think them the best ever manufactured.

The supply at this price is very limited, the price will probably be raised when my next advertisement appears, so don't delay. Fill in the coupon today—mail to me—the typewriter will be shipped promptly. There is no red tape. I employ no solicitors—no collectors—no chattel mortgage. It is simply understood that I retain title to the machine until the full \$34.15 is paid. You cannot lose. It is the greatest typewriter opportunity you will ever have. Do not send me one cent. Get coupon in the mails today—sure.

HARRY A. SMITH

329-231 North Fifth Avenue

CHICAGO

Name _____

Address _____

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\$ 73.68
10.00
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145.70

The Danger of Stomach Acidity and Fermentation.

By **ARTHUR TRUE BUSWELL, M. D.**



EUGENE CHRISTIAN

If I were asked to sound a health warning that would be of the greatest possible benefit to mankind, I should say emphatically—"Beware of acid stomach." For acid stomach is the cause of fermentation which, bad enough in itself, is the forerunner of a hundred ills that sap the energy and vitality of its victims. I venture to say that ninety per cent of all sickness starts with acid stomach.

Nature provides hydrochloric acid as one of the digestive fluids, but too much of this acid causes fermentation, hurries the food out of the stomach and carries the acid all through the body. As a consequence, poisons (toxins) are formed which are absorbed into the blood causing auto intoxication, nervousness, mental depression and countless ills of which this is but the beginning.

Every one of the vital organs in time become affected—the heart, the liver, the kidneys, the intestines, the nerves and the brain all decline, for the stomach is the Power Plant of the body. Even the teeth are affected by acid stomach, for the gums recede and pyorrhoea will be the result.

Stomach remedies only neutralize the acid because they are stronger than the acid. This ultimately ruins the lining of the stomach. The acid being neutralized is absorbed into the blood only to come back to the stomach in greater quantities at the next meal.

How much more sensible would it be to attack this disorder at its source.

Instead of attempting to neutralize the acid after it has formed, why not prevent it from forming in the first place?

Superacidity is caused by wrong eating and the remedy must be found in the field of the cause—in eating correctly.

The individual sufferer from indigestion, acidity, fermentation, gas and such disorders has not carried his experiments with food very far. If he had he could easily cure himself as Eugene Christian, the famous food scientist, has proved beyond all doubt.

The reason which led Eugene Christian to take up the study of food in the first place was because he himself, as a young man, was a great sufferer from stomach and intestinal trouble.

So acute was his affliction that the best specialists of the day, after everything within their power had failed, gave him up to die. Educated for a doctor himself, Christian could get no help from his brother physicians.

Believing that wrong eating was the cause and that right eating was the only cure, he took up the study of foods and their relation to the human system. What he learned not only restored his own health in a remarkably short space of time, but has been the means of relieving some 25,000 other men and women for whom he has prescribed with almost invariable success, even though most of them went to him as a last resort.

Christian says that all stomach and intestinal disorders with their countless sympathetic ills—are caused by wrong selections and wrong combinations of food and that right combinations of food will positively remove every stomach and

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intestinal disorder by removing its causes.

No one would think of putting salt into an open wound, and yet we do worse than that when we keep putting irritating acid-creating food combinations into our stomachs already surcharged with acid.

The word diet is one which has an unpleasant sound—it makes us think of giving up all the things we like for those we have no taste for. But Eugene Christian's method is entirely different—instead of asking his patients to give up the things they enjoy, he prescribes menus which are twice as enjoyable as those to which the patient is accustomed.

Christian believes in good foods deliciously cooked—the kind all of us like best and which may be obtained at any home store, hotel or restaurant. He says that most of the things we eat are all right—but that we don't know how to combine or balance them.

Often, one food good in itself, when combined with another equally good food, produces an acid reaction in the stomach; whereas either of the foods alone or eaten in combination with some other food would have been easily and perfectly digested.

Unfortunately, each food we eat at a meal is not digested separately. Instead, all of the foods we combine at the same meal are mixed and digested together. Consequently, if we eat two or more articles at the same meal which don't go well together, there is sure to be acidity, fermentation, gas and all kinds of digestive trouble.

At Eugene Christian's New York office there is a constant stream of men and women who go to him for treatment after having tried everything else, and rarely are they disappointed in the outcome. Some of the results he has

attained read like fairy tales. I know of a number of instances where his rich patrons have been so grateful for their restoration of health and energy that they have sent him checks for \$500 or \$1,000 in addition to the amount of the bill when paying it.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a course of little lessons which tells you exactly what to eat in order to overcome the ailment which is troubling you.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering all conditions of health and sickness, including stomach acidity, constipation and all intestinal disorders, from infancy to old age and all occupations, climates and seasons. They also tell you how to reduce and how to gain.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered and clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will remove the causes of your disorder the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, Dept. 443, 460 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society and will be honored at once.

CORRECTIVE EATING SOCIETY

Department 443, 460 Fourth Avenue, New York City

You may send me prepaid a copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days after receipt or send you \$3.

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City..... State.....

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On our packing floor, and in our foreign office, can be seen any day hundreds of orders from missionaries all over the world.

If you are going out as a Missionary, by all means call and get acquainted with us and our service. You will find when you reach the foreign field that nearly all Missionaries supply their everyday needs from us.

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is the title of our new 1917 book for Sunday-schools, and all religious work. Just from the press. Every song's the very best. It is filled with beautiful new songs that contain the "spark divine," which will touch the hearts of men, kindle the flames of sacred love, and draw them closer to our blessed Lord. The price 25c a copy; \$2.75 a dozen, postpaid. Either Round or Shaped notes. **JAMES D. VAUGHAN, Music Publisher, Public Square, LAWRENCEBURG, TENNESSEE**



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II. KINGS, 24. *Jehoiachin succeedeth him.*

35 And Jê-hôî-â-kim gave the silver and the gold to Phâr-âôh; but he taxed the land to give the money according to the commandment of Phâr-âôh: he exacted the silver and the gold of the people of

B.C. 610.

* ver. 33.
2 Called *Jehoiachin*,
1 Chr. 3, 16.
Jer. 24, 1.
and
Coniah,
Jer. 22, 24,
25.

8 ¶ Jê-hôî-â-chin was eighteen years old when he began to reign, and he reigned in Jê-rû-sâ-lêm three months. And his mother's name was Nê-hûsh-tâ, the daughter of Êl-nâ-thân of Jê-rû-sâ-lêm.

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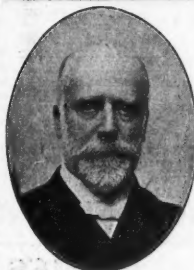
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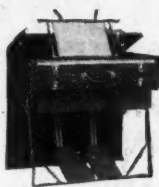
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REPORT OF REVIVAL CONFERENCE

(Continued from page 556)

things necessary for a Christian worker to have power: (1) He must be a wholly surrendered man; (2) he must be a man of prayer; (3) he must be a student of the Word of God; (4) he must be a humble man; (5) he must have a consuming passion for the salvation of the lost; (6) he must have a definite baptism of the Holy Spirit. The speaker said that Mr. Moody qualified in all these points, and that is the reason God used D. L. Moody as He did.

Dr. Gray then made reference to a request which had been received from the Rocky Mountain Bible Conference for this Conference to put out a call to Christians to set aside a day for prayer and supplication to God for our national sins, and that a committee which had been appointed to bring in a call was ready to report. Dr. Russell was asked to read this report, which will be found in another part of this issue.

MESSAGE FROM DR. SCOFIELD

As it was not possible for Dr. Scofield to be present, he sent a message entitled "The Renewed Commission," which was read by Dr. Gray, and which is published in full elsewhere. At the close of Dr. Scofield's message, the great congregation seemed to experience a real touch of Pentecost. Seldom has even the old Moody Church witnessed such a scene, when scores of men and women all over the house, cried out, one after another, "O God, renew my commission." Many lives were changed, and testimonies still continue to be heard that the Revival Conference of January 31-February 5 proved to be a revival indeed.

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